

THE
Pilgrim's Progress
FROM
This WORLD,
TO
That which is to Come.

Delivered under the Similitude of a

D R E A M:

Wherein is Discover'd

The *Manner* of his Setting out:

His Dangerous JOURNEY;

45. 3. 8. 32. AND

Safe ARRIVAL at the *Desired Country*.

By JOHN BUNYAN.

The Thirty-first Edition, with Additions
of New Cuts.

I have used Similitudes, Hosea xii. 10.

Licensed and Entered according to Order.

L O N D O N.

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The Author's *Apology* for his Book.

It down, until at last it came to be
For Length and Breadth the Bigness which you see.

Well, when I had thus put my Ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justify;
And some said, *Let them live*; some, *Let them die*;
Some said, *John, Print it*; Others said, *Not so*;
Some said, *It might do Good*; Others said, *No*.

Now I was in a Straight, and did not see
Which was the best Thing to be done by me:
At last I thought, since ye are thus divided,
I Print it will; and so the Case decided.

For thought I, some I see would have it done,
Though others in that Channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the Test.

I farther thought, if now I did deny
Those that would have it, thus to gratify;
I did not know but hinder them I might
Of that which would to them be great *Delight*;
For those which were not for its coming forth,
I said to them, *Offend ye I am loth*;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.

If that you will not read it, let it alone,
Some love the Meat, some love to pick a Bone:
Yea, that I might them better moderate,
I did too with them thus expostulate:

May I not write in such a Stile as *this*?
In such a *Method* too, and yet not miss
My *End*, thy *Good*? Why may it not be done?
Dark Clouds bring Water, when the Bright bring none;
Yea, *dark or bright*, if they their *Silver Drops*
Cause to descend, the Earth, by yielding Crops,

The Author's *Apology* for his Book.

Give Praise to both, and parteth not at either,
But treasures up the Fruit they yield together ;
Yea, so commixes both, that in their Fruit
None can distinguish *this* from *that* ; they suit
Her well when hungry : But if she be full,
She spews out both, and makes their Blessings null.

You see the Ways the Fisherman doth take
To catch the Fish ; what Engines he doth make !
Behold ! how he engageth all his Wits ;
Also his *Snares*, *Lines*, *Angles*, *Hooks*, and *Nets* :
Yet *Fish* there be, that neither *Hooks* nor *Line*,
Nor *Snare*, nor *Net*, nor *Engine* can make thine.
They must be grop'd for, and be tickl'd too,
Or they will not be catch'd, whate'er you do.

How does the Fowler seek to catch his Game
By divers Means, all which we cannot name !
His *Gun*, his *Neis*, his *Lime-twigs*, *Light*, and *Bell*,
He *creeps*, he *goes*, he *stands* ; yea, who can tell
Of all his Postures ? Yet there's none of these
Will make him Master of what Fowls he please.
Yea, he must *pipe* and *whistle* to catch *this* ;
Yet if he does so, *that* Bird he will miss.
If that a Pearl may in a *Toad's Head* dwell,
And may be found too in an *Oyster-shell* ;
If Things that promise Nothing, do contain
What better is than Gold ; who will disdain,
That have an Inkling of it, there to look,
That they may find it ? Now, my little Book,
(Tho' void of all these Paintings that may make
It with this, or the other Man to take)
Is not without those Things that do excel
What do in brave, but empty Notions dwell.

Well, yet I am not fully satisfy'd
That this your Book will stand, when soundly try'd.

Why,

The Author's *Apology* for his Book.

Why, what's the Matter? *It is dark*; what tho' ?
But it is feigned; What of that? I tro,
Some Men by feigned Words, as dark as mine
Make Truth to spangle, and its Rays to shine!
But they want Solidness: Speak, Man, thy Mind:
They drown the Weak: *Metaphors make us blind*.

Solidity, indeed, becomes the Pen
Of him that writeth Things Divine to Men:
But must I need want *Solidness*, because
By *Metaphors* I speak: Were not G^{od}'s Laws,
His Gospel-Laws, in Older Times held forth
By *Types*, *Shadows*, and *Metaphors*? Yet loth
Will any sober Man be to find Fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out by what Pins and Loops,
By *Calves* and *Sheep*, by *Heifers* and by *Rams*,
By *Birds* and *Herbs*, and by the *Blood of Lambs*
G^{OD} speaketh to him, and happy is he
That finds the *Light* and *Grace* that in them be.

Be not too forward therefore to conclude
That I want *Solidness*; that I am rude:
All Things *solid* in *Shew*, not *solid* be;
All Things in *Parables* despise not we,
Lest Things more hurtful, lightly we receive,
And Things that good are, of our Souls bereave.

By dark and cloudy Words they do but hold
The Truth, as Cabinets inclose the Gold.
The Prophets used much by *Metaphors*
To set forth Truth: Yea, who so considers
CHRIST, his *Apostles* too, shall plainly see,
That *Truth* to this Day in such Mantles be.

Am I afraid to say that *Holy Writ*,
Which for its Style and Phrase puts down all Wit,

The Author's *Apology* for his Book.

Is every where so full of all these Things,
Dark Figures (*Allegories*) yet there springs
From that same *Book*, that Lustre and those Rays
Of *Light*, that turns our darkest *Nights* to *Days*.

Come, let my Carper to his Life now look,
And find there darker Lines than in my *Book*
He findeth any : Yea, and let him know
That in his *best Things* there are worse *Lines* too.

May we but stand before impartial Men,
To his poor *One*, I dare adventure *Ten*,
That they will take my Meaning in these Lines,
Far better than his Lines in Silver Shrines.
Come, *Truth*, altho' in Swadling-Clouts, I find,
Informs the *Judgment*, rectifies the *Mind* ;
Pleases the *Understanding*, makes the *Will*
Submit, the *Memory* also doth fill
With that which doth our Inclination please ;
Likewise it tends our Troubles to appease.
Sound Words, I know, *Timothy* is to use,
And *Old Wives Fables* he is to refuse ;
But yet grave *Paul* him no where did forbid
The Use of *Parables* ; in which lay hid
That *Gold*, those *Pearls*, and *precious Stones* that were
Worth digging for, and that with greatest Care.

Let me add one Word more : O Man of God,
Art thou offended ? Dost thou wish I had
Put forth my Matter in another Dress ?
Or, that I had in Thoughts been more express ?
To those that are my Betters (as is fit)
Three Things let me propound, then I submit.

1. I find not that I am deny'd the Use
Of this my Method, so I none Abuse
Put on my Words, Things, Readers, or be rude
In handling Figures, or Similitude,

The Author's *Apology* for his Book.

In Application ; but all that I may,
Seek the Advance of Truth, *this or that Way* ;
Denied, did I say ? Nay, I have Leave,
(Examples too, and that from them that have
G O D better pleased by their Words and Ways,
Than any Man that breatheth now-a-days)
Thus to express my Mind, thus to declare
Things un:o thee that Excellentest are.

2. I find that Men (as high as Trees) will write
Dialogue-wise, yet no Man doth them slight
For writing so: Indeed, if they abuse
Truth, Cursed be they, and the *Craft* they use
To that Intent ; but yet let *Truth* be free
To make her Sallies upon thee and me,
Which Way it pleases G O D : For who knows how
Better than He that taught us first to plow,
To guide our Minds and Pens for his Design ?
And He makes base Things usher in Divine.

3. I find that Holy Things in many Places,
Hath 'semblance with this Method, where the Places
Do call for one Thing to set forth another ;
Use it I may then, and so nothing smother
Truth's golden Beams : Nay, by this Method may
Make it cast forth its Rays as bright as Day,

And now before I do put up my Pen,
I'll shew the *Profit* of my B O O K, and then
Commit both thee and it unto that Hand
That pulls the strong down, and makes weak ones stand.

This B O O K it chalketh out before thine Eyes
The Man that seeks the *everlasting Prize* :
It shews you *whence* he comes, *whither* he goes :
What he leaves *undone*, also what he *does* :
It also shews you how he runs and runs,
Till he unto the Gate of Glory comes.

The Author's *Apology* for his Book.

It shews too, who set out for Life amain,
As if the lasting Crown they would obtain :
Here also you may see the *Reason* why
They lose their Labour, and like Fools do die.

This BOOK will make a Traveller of thee,
If by its Counsel thou wilt ruled be ;
It will direct thee to the *Holy Land*,
If thou wilt its Directions understand :
Yea, it will make the Slothful active be ;
The Blind also delightful Things to see.

Art thou for something *rare* and *profitable* ;
Wouldest thou see a *Truth* within a *Fable* ?
Art thou *forgetful* ? Wouldest thou *remember*
From *New-Year's-Day* to the last of *December* ?
Then read my *Fancies*, they will stick like Burrs,
And may be, to the Helpless, Comforters.
This BOOK is writ in such a *Dialect*,
As may the Minds of listless Men affect :
It seems a *Novelty*, and yet contains
Nothing but sound and honest Gospel Strains.
Would'st thou divert thyself from *Melancholy* ?
Would'st thou be *pleasant*, yet be far from *Folly* ?
Would'st thou read *Riddles*, and their *Explanation* ?
Or else be drowned in thy *Contemplation* ?
Dost thou love picking Meat ? Or would'st thou see
A Man i'th' Clouds, and hear him speak to thee ?
Would'st thou be in a *Dream*, and yet not sleep ?
Or, would'st thou in a Moment *laugh* and *weep* ?
Or, would'st thou lose thyself, and catch no *Harm* ?
And find thyself again, without a *Charm* ?
Would'st thou read thyself, and read thou knowest not,
And yet know whether thou hadst best or not,
By reading the same Lines, O then come hither,
And lay my *Book*, thy *Head* and *Heart* together.

JOHN BUNYAN.



T H E
Pilgrim's Progress:

In the Similitude of a

D R E A M.

AS I walked through the Wilderness of this World, I alighted on a certain Place where was a || Den, and laid me down in that Place to sleep: And as I slept, I dreamed a Dream: I dreamed, and behold I saw a Man § clothed with Rags, § If. lxiv. 6. standing in a certain Place, with his Face from Luke xiv. his own House, a Book in his Hand, and a great Burthen upon his Back. I looked and saw him Ps. 38. 4. open the Book, and read therein, and as he read Heb. ii. 2. he wept and trembled, and not being able Acts xvi. longer to contain, he brok out with a lamentable Cry, saying, † What shall I do to be saved? † His Outcry.

In this Plight therefore he went Home, and refrained himself as long as he could, that his Wife and Children should not perceive his Distress, but he could not be silent long, because that his Troubles increased; wherefore at length he broke his Mind to his Wife and Children; and thus he began to talk to them: O my dear Wife, said he, and you the Children of my Bowels, I your dear Friend am in myself undone, by reason of a Burthen that lieth hard upon me: Moreover, I am certainly informed, that this our † City will be burned with Fire † This from Heaven, in which fearful Overtthrow, World both myself, with thee, my Wife, and you, my sweet Babes, shall miserably come to Ruin, ex- no Way of sept (the which || yet, I see not) some Way of Escape as
A 6 Escape yet.

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Escape may be found whereby we may be saved.
At this his Relations were sore amazed ; not for that they believed what he had said to them was true, but because they thought some Frenzy Distemper had got into his Head ; therefore it drawing towards Night, and they hoping that Sleep might settle his Brains, with all Haste they got him to Bed : But the Night was as troublesome to him as the Day ; wherefore, instead of sleeping, he spent it in Sighs and Tears. So when the Morning was come, they would know how he did ; he told them *worse and worse* ; he also set to talking to them again, but they began to be hardened. * They also thought

* *Carnal* *Physick* for to drive away his Distemper by harsh and *a sick Soul* surly Carriages to him : Sometimes they would deride, sometimes they would chide ; and sometimes they would quite neglect him. Wherefore he began to retire himself to his Chamber, to pray for, and pity them ; and also to condole his own Misery : He would also walk solitary in the Fields, sometimes Reading, and sometimes Praying ; and thus for some Days he spent his Time.

Now I saw, upon a Time, when he was walking in the Fields, that he was (as he was wont) Reading in his Book, and greatly distressed in his Mind ; and as he Read, he burst out as he had done before, crying, † *What shall I do to be saved !*

I saw also that he looked this Way and that Way, as if he would run ; yet he stood still, because (as I perceived) he could not tell which Way to go. I looked then, and saw a Man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry ?*

He

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He answered, Sir, I perceive by the Book in my Hand, that I am condemned to die, and after that to come to Judgment; and I find * Heb. ii. that I am not * willing to do the First, nor † Jobxxvi. † able to do the Second.

Then said Evangelist, Why not willing to die, since this Life is attended with so many Ex. xxiii. Evils? The Man answered, Because I fear † 14. that this Burthen that is on my Back will sink me lower than the Grave, and I shall fall into † Tophet. And, Sir, if I am not fit to go to † Ma. xiii. Prison, I am not fit to go to Judgment, and † 33. from thence to Execution; and the Thoughts of these Things make me so cry.

Then said Evangelist, If this be thy Condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a Parchment-Roll, and there was written within || Flee from the Wrath to || Convic-
come. tion of the
Necessity of

The Man therefore read it, and looking Flying.
upon Evangelist very earnestly, said, Whither Matt. vii.
must I fly? Then said Evangelist, pointing Psal. cxix.
with his Finger over a very wide Field, Do you see yonder Wicket-Gate? The Man said, 2 Pet. ii.
No. Then said the other, Do you see yonder 19.
Shining Light? He said, I think I do. Then § Christ,
said Evangelist, Keep that Light in your Eye, and the
and go up directly thereto, § so shalt thou see Way to the
the Gate; at which when thou knockest, it cannot be
shall be told unto thee what thou shalt do. So found
I saw in my Dream that the Man began to without
run: Now he had not run far from his the Word.
own Door, but his Wife and Children per- * Luke
ceiving it, began to cry after him to re. xiv. 16.
turn; * but the Man put his Fingers in his Gen. xix.
Ears, 17.

* *They that* Ears, and ran on crying, *Life, Life, Eternal*
fly from the Life: So he looked not behind him, * but
Wrath to fled towards the Middle of the Plain.

come are a The Neighbours also came out to † see
Gaming him run, and as he run, some mocked, others
stock to the threatned, and others cried after him to re-
World. turn, and among those that did so, there

† Jer. xx. were Two that were resolved to fetch him
 10. back by Force. † The Name of the one was

† *Obsti-* *Obstinate*, and the Name of the other *Pliable*.
nate and Now by this Time the Man was got a good
Pliable Distance from them; but however, they
follow were resolved to pursue him, which they
him. did, and in a little Time they overtook him.

Then said the Man, Neighbours, *Wherefore*
are you come? They said, To persuade you to
 go back with us; but he said, *That can by no*
Means be: You dwell, said he, *in the City*
of Destruction, (the Place also where I was
 born) *I see it to be so:* And dying there, sooner
 or later, you will sink lower than the Grave,
 into a Place that burns with Fire and Brim-
 stone: Be content, good Neighbours, and go
 along with me.

¶ *Obstin.* ¶ What, said *Obstinate*, and leave our
 Friends and our Comforts behind us!

§ *Christian* § Yes, said *Christian*, (for that was his
 Name) because that *All which you shall for-*
 * 2 Cor. *sake,* is not * worthy to be compared with a
 little of that, that I am seeking to enjoy;
 and if you will go along with me, and hold
 it, you shall fare as myself; for where I go

† Luke *is † enough and to spare; come away and*
 xv. 27. *prove my Words.*

Obstinate. What are the Things you seek,
 since you leave all the World to find them?

Chr.

Chr.
Ev.
Wi.
Hin.

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Christian no sooner leaves this World, but meets
Evangelist, who lovingly him greets
With Tidings of another : And doth show
Him how to mount to that from *this* below.

† 1 Pet. *Chr.* I seek an † Inheritance incorruptible, undesied, and which faderh not away ; and it
 14 † Heb. xi. is laid up in Heaven, † and safe, there is to be bestowed at the Time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

Obst. Tush, said *Obstinate*, away with your Book : Will you go back with us or no.

Chr. No, not I, because I have laid mine
 * Luke ix. Hand to the * Plough.

26. *Obst.* Come then, Neighbour *Pliable*, let us turn back again, and go home without him : There are a Company of these crazy-headed Coxcombs, that when they take a Fancy by the End, are wiser in their own Eyes than Seven Men that can render a Reason.

Pli. Then said *Pliable*, Don't revile ; if what good *Christian* says is true, the Things he looks after are better than ours ; my Heart inclines to go with my Neighbour.

Obst. What ! more Fools still ? Be ruled by me, go back ; who knows whither such a Brain-sick Fellow will lead you ? Go back, go back, and be wise.

† *Chr.* Nay, But do thou † come with thy Neighbour *Pliable* ; there are such Things to be had which I spoke of, and many more
 † *Christian* and *Obstinate* Glories besides ; if you believe not me, read
 pull for here in this Book, and for the Truth of what
 † *Pliable's* is express'd therein, behold all is confirmed
 Soul by the † Blood of him that made it.

† Heb ix. *Pliable.* Well, Neighbour *Obstinate*, (said
 17, 18, 19, *Pliable*) I begin to come to a Point ; I intend
 20, 21. to go along with this good Man, and to cast

Pliable in my Lot with him : But, my good Companion, Do you know the Way to this desired Place ?

Christian.

Chr.

* 2 Tim. *Chr.* There are Crowns of Glory to be given us ; * and Garments that will make

iv. 8. *Rev.* us shine like the Sun in the Firmament of
xxii. 4. Heaven.

Matt xiii. *Pli.* This is very pleasant ; and what else

† Is. i. 58. *Chr.* There shall be no more Crying ; † no

Rev. vii. Sorrow ; for he that is Owner of the Place
16, 17. shall wipe away all Tears from our Eyes.

ch. xxi. 4. *Pli.* And what Company shall we have there

Chr. There we shall be with *Seraphims*

† Is. vi. 2. † and *Cherubims*, Creatures that will dazzle

1 Thes. iv. your Eyes to look on them : There also you

16, 17. shall meet with Thousands and Ten Thou-

Rev. v. 11. sands that have gone before us to that Place ;

none of them are hurtful, but loving and

holy ; every one walking in the Sight of God,

and standing in his Presence with Acceptance

for ever : In a Word, There we shall see the

¶ *Rev.* iv. 5. Elders with their Golden Crowns : There

§ ch. xiv. we shall see § Holy Virgins with their Golden

1, to 5. Harps. There we shall see * Men that by

* John xii. the Word were cut in Pieces, burnt in Flames,

25. eaten of Beasts, drowned in the Seas, for

the Love that they bare to the Lord of the

† 2 Cor. v. Place ; all well and clothed with † Immor-

2, 3, 5. tality, as with a Garment.

Pli. The hearing of this is enough to ravish

one's Heart : But are these Things to be en-

joyed ? How shall we get to be Sharers thereof ?

Chr. The Lord the Governor of the Coun-

† Is. lv. try hath recorded, That † in this Book, the

12. Substance of which, if we be truly willing to

Jo. vii. 37. have it, he will bestow them upon us freely.

ch. vi 37. *Pli.* Well, my good Companion, glad am

Rev. xxi. 6. I to hear these Things : Come on, and let us

chap. xxii. mend our Pace.

17. *Chr.* I cannot go so fast as I would by rea-

son of this Burthen that is on my Back.

Now

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Now I saw in my Dream, that just as they had ended this Talk, they drew nigh to a very * *Miry Slough* that was in the midst of * *The* the Plain, and they being heedless, did both *Slough of* suddenly fall into the Bog. The Name of Despond. the Slough was *Despond*. Here therefore they wallowed for a Time, being grievously bedaubed with Dirt; and *Christian* because of the Burthen that was on his Back, began to sink in the Mire

Pli. At this said *Pliable*, Ah! Neighbour *Christian*, Where are you now?

Chr. Truly, said *Christian*, I do not know.

Pli. Then *Pliable* began to be offended, and angrily said to his Fellow, Is this the Happiness you have told me of all this while? If we have such ill Speed at our first setting out, what may we expect 'twixt this and our Journey's End? † Nay, if I get out again † *It is* with my Life, you shall possess the brave *not enough* Country alone for me. And with that he *to be* *Pli* gave a desperate Struggle or two, and got out ble. of the Mire, on that Side of the Slough which was next to his own House; so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavoured to struggle to get to that Side of the Slough that was farthest † from his own † *Christi* House, and the next to the Wicket Gate; *an in Trou* the which he did, but could not get out, be- *ble seeks* cause of the Burthen that was upon his Back: *still to get* But I beheld in my Dream, that a Man came *further* to him, whose Name was *Help*, and asked *from his* him, What he did there? *own House*.

Chr. Sir, said *Christian*, I was bid to go this Way, by a Man called *Evangelist*, who directed

directed also to yonder Gate, that I might escape the *Wrath to come*. And as I was going thither, I fell in here.

The Promises.

Help. But did you not look for the Steps?

Chr. Fear followed me so hard, that I fled the next Way, and fell in.

** Help lifts him out.*

Help. Then said he, * Give me thy Hand: So he gave him his Hand, and drew him out, and set him upon sound Ground, and bid him go his Way.

Pf. xl. 4.

Then I stepped to him that plucked him out, and said, Sir, Wherefore since over this Place is the Way from the City of *Destruction* to yonder Gate, is it that this Place is not mended, that poor Travellers might go thither with more Security? And he said unto me, This *miry Slough* is such a Place as cannot be mended: It is the Descent whither the Scum and Filth that attends Conviction for Sin, doth continually run, and therefore it was called the *Slough of Despond*; for still as the Sinner is awakened about his lost Condition, there ariseth in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together and settle in this Place: And this is the Reason of the Badness of the Ground.

† If. xxxv. 3, 4.

It is not the † Pleasure of the King that this Place should remain so bad: His Labourers also, have by the Directions of His Majesty's Surveyors, been for above these Sixteen Hundred Years employed about this Spot of Ground, if perhaps it might have been mended: Yea, and to my Knowledge, said he, there have been swallowed up at least Twenty Thousand Cart-loads, yea, Millions of wholesome Instructions, that have at all

Seasons

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seasons been brought from all Places of the King's Dominions (and they that can tell, say, They are the best Materials to make good Ground of the Place) if so it might have been mended; but it is the *Slough of Despond* still; and so will be, when they have done what they can.

True, there are, by the Direction of the *The Pro-* Law-giver, certain good and substantial Steps, *mises of* placed even through the very midst of this *Forgive-* *Slough*, but at such a Time as this, this Place *ness and* doth much spew out its Filth, as it doth *Acceptance* against Change of Weather; so that these *to Life by* Steps are hardly seen, or if they be, Men *Faith in* through the Dizziness of their Heads, *step Christ.* beside, and then they are mired to the Pur- *1 Sam. 23.* pose, notwithstanding the Steps be there; but the Ground is good when they have got in at the Gate.

Now I saw in my Dream, that by this Time *Pliable is* *Pliable* was got Home to his House. So his *got Home,* Neighbours came to visit him; and some of *and is vi-* them called him Wise Man for coming back, *sited by* and some called him Fool for hazarding him- *his Neigh-* self with *Christian*; others again did mock *bours.* at his Cowardliness, saying, Surely since you *His Enter-* began to venture, I would not have been so *tainment* base to have given out for a few Difficulties: *by them at* So *Pliable* sat sneaking among them, but at *his Return.* last he got more Confidence, and then they all turned their Tales, and began to deride poor *Christian* behind his Back. And thus much concerning *Pliable*.

Now as *Christian* was walking solitarily *Worldly-* by himself, he espied one afar off, crossing *Wiseman* over the Field to meet him; and their *meets with* Hap was to meet, just as they were *cross-* *Christian.* *finding* the Way of each other. The Gen-
tleman's

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Man's Name that met him was Mr. *Worldly-Wiseman*, he dwelt in the Town of *Carnal-Policy*, a very great Town, and also hard by from whence *Christian* came : This Man then meeting with *Christian*, and having some Knowledge of him (for *Christian*'s Setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the Town-Talk in some other Places) Master *Worldly-Wiseman* therefore having some Guess of him, by beholding his laborious Going, by observing his Sighs and Groans, and the like, began thus to enter into some Talk with *Christian* :

Talk between Mr. World. How now, Good-fellow, whither away after this burthened Manner ?

Worldly-Wiseman I think, poor Creature had. And whereas *and Christian.* you ask me, Whither away ? I tell you, Sir, I am going to yonder Wicket-Gate before me ; for there, as I am informed, I shall be put into a Way to be rid of my heavy Burthen.

Worldly. Hast thou a Wife and Children ?

Chr. Yea, but I am so laden with this Burthen, that I cannot take that Pleasure in them as formerly : Methinks I am as if I had not.

World. Wilt thou hearken to me if I give thee Counsel ?

Chr. If it be good, I will ; for I stand in need of good Counsel.

* *Worldly-Wiseman.* * I would advise thee then that thou with all Speed get rid of thy Burthen ; for thou wilt never be settled in thy Mind, till then : Nor can thou enjoy the Benefits of the Blessings God bestows upon thee till then.

Chr.

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13

Chr. This is that which I seek for, even to be rid of this heavy Burthen; but get it myself I cannot: Nor is there any Man in this Country that can take it off my Shoulders; therefore I am going this Way, as I told you, that I may be rid of my Burthen.

World. Who bid you go this Way to be rid of your Burthen?

Chr. A Man that appeared to me to be a very great and honourable Person, his Name, I remember, is *Evangelist*.

World. * Bestrew him for his Counsel. * *Mr.* There is not a more dangerous and troublesome Way in the World, than is that unto which he hath directed thee, and that thou shalt find if thou wilt be ruled by his Counsel. *Evangelist* thou hast met with something (as I perceive) *Worldly* *condemns* *Evangelist's* Counsel; for I see the Dirt of the *Slough of Despond* is upon thee; but that *Slough* is but the beginning of the Sorrows that do attend those that go on in that Way. Hear me, I am older than thou: Thou art like to meet with in the Way which thou goest, Wearisomeness, Pains, Hunger, Perils, Nakedness, Swords, Lions, Dragons, Darknes; and in a Word, Death, and what not: These Things are certainly true, having been confirmed by many testimonies; and why should a Man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this Burthen upon my Back is more terrible to me than all these Things which you have mentioned. † Nay, methinks I care not what I meet with in my Way, if I be I can also meet with Deliverance from my Burthen.

Wo. How can'st thou by the Burthen at first?

Chr. By reading of this Book in my Hand.

World.

† The Frame of the Heart of a young Christian.

Worldly- *World.* I thought so; and it has happened
 Wiseman unto thee as to other weak Men; who, meddling with Things too high for them, do suddenly fall into thy Distraction; which Distraction doth not only unman Men (as thou sayest) but they run upon desperate Ventures, to obtain the things they know not what.

Chr. I know what I would obtain; it is Ease from my heavy Burthen.

World. But why wilt thou seek for Ease this Way, seeing so many Dangers attend it especially, since (hadst thou but Patience to hear me) I could direct thee to the obtaining of what thou desirest, without the Dangers thou art in this Way wilt run thyself into; yea, and the Remedy is at hand. Besides, I will add, that instead of those Dangers, thou shalt meet with Safety, Friendship, and Contentment.

Chr. Sir, pray open this Secret to me.

Mr. Worldly *prefers* *Morality* *before the* *Straight-Gate.* *World.* Why, in yonder Village (the Village is named *Morality*) there dwells a Gentleman whose Name is *Legality*, a very judicious Man (and a Man of a very good Name) that hath Skill to help Men off with such Burthens as thine are, from their Shoulders; yea, to my Knowledge he hath done a great deal of Good this Way. And besides he hath Skill to cure those that are somewhat craz'd in their Wits with their Burthen: To him, as I said, thou may'st go, and be help'd presently. His House is not a Mile from this Place, and if he should not be at Home himself, he hath a pretty young Man to his Son, whose Name is *Civility*, that can do it (to speak on) as well as the Old Gentleman himself: There, I say, thou may'st be eas'd of thy Burthen, and if thou art not minded to go back to thy former Habitation, as I

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deed I would not wish thee ; thou may'st send for thy Wife and Children to thee to this Village, where there are Houses now stand empty, one of which thou may'st have at a reasonable Rate : Provision is there also cheap and good, and that which will make thy Life the more happy is, to be sure there thou shalt live by honest Neighbours in Credit and good Fashion.

* Now was *Christian* something at a Stand ; * *Christi-* but presently concluded if this was true which an *snared* this Gentleman hath said, my wisest Course *by Mr.* is to take his Advice : And with that he thus *Worldly-* further spake : *Wiseman's*

Chr. Sir, which is my best Way to the *Words.* honest Man's House ?

World. Do you see † yonder high Hill ? *† Mount*

Chr. Yes, very well.

Christian

World. By that Hill you must go, and the *afraid that* first House you come at is his. *Mount Si-*

So *Christian* turned out of his Way, to go *nai will* to Mr. *Legality's* House for Help : But behold *fall on his* when he was got now hard by the Hill, it *Head.*

seemed so high, and also that Side of it that *Ex. xix. 9.* seemed so high, and also that Side of it that *Ex. xix. 9.* was next the Way side, did hang so much † *Ver. 16.* over, that *Christian* was † afraid to venture *Heb. xii.* further, lest the Hill should fall on his Head ; 12.

wherefore there he stood still, and knew not what to do. Also his Burthen now seemed heavier to him than while he was on his Way. There came also || *Flashes of Fire out ||* *Evange-* of the Hill, that made *Christian* afraid that list *judeth* he should be burned : Here therefore he sweat *Christian* and did quake for Fear. And now he begun *under*

to be sorry that he had taken Mr. *Worldly-Mount* *Wiseman's* Counsel ; and with that he saw *Sinai, and* *Evangelist* coming to meet him ; at the *looketh je-* sight also of whom he began to blush for *verely upon*

B

Shame him.

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shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful Countenance, and thus began to reason with *Christian*:

* *Evan-
gelist rea-
sons afresh
with Chri-
stian.*

* *Evan.* What dost thou here, *Christian*, said he? At which Words *Christian* knew not what to answer; wherefore at present he stood speechless before him. Then said *Evangelist* further, Art not thou the Man that I found crying without the Walls of the City of *Destruction*?

Chr. Yes, dear Sir, I am the Man.

Evan. Did not I direct thee the Way to the little Wicket Gate?

Chr. Yes, dear Sir, said *Christian*.

Evan. How is it then, that thou art so quickly turned aside? For thou art now out of thy Way.

Chr. I met with a Gentleman so soon as I had got over the *Slough of Despond*, who persuaded me, that I might in the Village before me, find a Man that would take off my Burthen.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and at last got me to yield; so I came hither: But when I beheld this Hill, and how it hangs over the Way, I suddenly made a Stand, lest it should fall on my Head.

Evan. What said the Gentleman to you?

Chr. Why, he asked me, Whither I was going; and I told him. He asked me, if I had a Family; and I told him: But, said I, I am so loaded with the Burthen that is on my Back, that I cannot take Pleasure in them as formerly.

Evan. And what said he then?

When



When *Christians* unto carnal Men give Ear,
 Out of their Way they go, and pay for't dear;
 For Master *Worldly-Wiseman* can but show
 A Saint the Way to Bondage and to Woe.

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Chr. He bid me with Speed get rid of my Burthen; and I told him, It was Ease that I sought: And, said I, I am therefore going to yonder Gate to receive further Directions how I might get to the Place of Deliverance. So he said that he would shew me a better Way, and short, not so attended with Difficulties, as the Way, Sir, you set me in, which Way, said he, will direct you to a Gentleman's House that hath Skill to take off these Burthens: So I believed him, and turned out of that Way into this, if happily I might be soon eased of my Burthen. But when I came to this Place, and beheld Things as they are, I stopped for fear (as I said) of the Danger: But now know not what to say.

Evan. Then said *Evangelist*, Stand still a little, that I may shew thee the Words of God. So he stood trembling. Then said

* *Heb. Evangelist*, * See that ye refuse not him that
xii. 3, 5. speaketh; for if they escaped not who refused

† *Evan-* him that spake on Earth, † much more shall not
gelist con- we escape, if we turn away from him that
vinces speaketh from Heaven. He said moreover,

Christian * Now the Just shall live by Faith, but if any
of his Man draws back, my Soul shall have no Plea-
Error. sure in him. He also did thus apply them:

* *Ch. x.* Thou art the Man that art running into this
38. Misery; thou hast begun to reject the Counsel of
the most High, and to draw back thy Foot from
the Way of Peace, even almost to the bazzard-
ing of thy Salvation

Then *Christian* fell down at his Foot as dead, crying, Woe is me, for I am undone! At the Sight of which *Evangelist* caught him by the Right-hand, saying, All manner of Sins and Blasphemies shall be forgiven unto Men;

be

he not faithless, but believing. Then did Christian again a little revive, and stood up trembling, as at the first, before Evangelist.

Then Evangelist proceeded saying, Give more earnest heed to the Things that I shall tell thee of. I will now tell thee who it was that deluded thee, and who it was also to whom he sent thee. The Man that met thee was one *Worldly-Wiseman*, and rightly is he so called, partly, because he savoureth only of the Doctrine of this World; (therefore he always goes to the Town of Morality to Church) and partly, * because he loveth that Doctrine best; for it saveth him best from the Cross; and because he is of this carnal Temper, therefore he seeketh to pervert thy Ways, though right. † Now there are

Mr. *Worldly-Wiseman described by Evangelist* * Col. vi. 12.

Three Things in this Man's Counsel that thou must utterly abhor. † Evangelist discovers the

1. His turning thee out of the Way.
2. His labouring to render the Cross odious to thee
3. And the setting thy Feet that Way that leadeth unto the Administration of Death.

Deceit of Mr. *Worldly-Wiseman.*

First, Thou must also abhor his turning thee out of the Way; yea, and thine own consenting thereto; because this is to reject the Counsel of God, for the Sake of the Counsel of a *Worldly-Wiseman*. The Lord says, † Strive to enter in at the Strait Gate, the Gate to which I send thee. † For Strait is the Gate that leadeth unto Life, and few there be that find it: From this little Wicket Gate, and from the Way thereof, hath this wicked Man turned thee, to the bringing of thee almost to Destruction: Hate, therefore, his turning thee out of the

† Luke 14. † Mark 14.

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Way, and abhor thyself for hearkening to him.

- 2dly, Thou must abhor his labouring to render the Cross odious unto thee ; for thou art to * prefer it before the Pleasures in Egypt :
 * Heb. xi. 25, 26. Besides, the King of Glory hath told thee,
 † Mark † *That he that will save his Life shall lose it :*
 viii. 34. *And he that comes after him and hates not his*
 John iii. *Father and Mother, and Wife and Children,*
 i, 25. *and Brethren and Sisters, and his own Life too,*
 Matt. x. *cannot be his Disciple.* I say therefore, for a
 39. Man to labour to persuade thee, that that
 Luke xi. shall be thy Death, without which the Truth
 16. has said thou canst not have Eternal Life, that Doctrine thou must abhor.

3dly, Thou must hate his setting of thy Feet in the Way that leadeth to the Ministration of Death. And for this thou must consider to whom he sent thee, and also how unable that Person was to deliver thee from thy Burthen.

He to whom you were sent for Ease, being by Name *Legality*, is the Son of the
 § *The Bond-woman*, which now is, and is in Bondage with her Children, and is, in a Mystery,
 || Gal iv. this Mount || *Sinai*, which thou hast feared
 v. 21, to will fall on thy Head. Now, if she with her
 27. Children are in Bondage, how canst thou expect by them to be made free ? This *Legality*, therefore, is not able to set thee free from thy Burthen. No Man was as yet ever rid of his Burthen by him, no, nor is ever like to be : Ye cannot be justified by the Works of the Law ; for by the Deeds of the Law no Man living can be rid of his Burthen : Therefore Mr. *Worldly Wiseman* is an Alien ; and Mr. *Legality* is a Cheat : And for his Son
Civility,

Civility, notwithstanding his simpering Looks he is but a Hypocrite, and cannot help thee. Believe me, there's nothing in all this Noise that thou hast heard of these sottish Men, but a Design to beguile thee of thy Salvation, by turning thee from the Way in which I had set thee. After this, *Evangelist* called aloud to the Heavens for Confirmation of what he had said: And with that there came Words and Fire out of the Mountain under which poor *Christian* stood; that made the Hair of his Flesh stand up: The Words were thus pronounced: *As many as are of the Works of the Law, are under the Curse: For* 10. *it is written, Cursed is every one that continueth not in all Things which are written in the Book of the Law to do them.*

Gal. iii.

Now *Christian* looked for nothing but Death, and began to cry out lamentably; even cursing the Day in which he met with Mr. *Worldly Wiseman*; still calling himself a Thousand Fools for hearkening to his Counsel: He was also greatly ashamed to think that this Gentleman's Arguments, flowing only from the Flesh, should have the Prevalency with him, so as to cause him to forsake the right Way. This done, he applied himself again to *Evangelist* in Words and Sense as follows:

Chr. Sir, * What think you? Is there * *Chri.* Hope? May I now go back, and go up to the stian en Wicket Gate? Shall I not be abandoned for *quires if he* this, and sent back from thence ashamed? I may yet be am sorry I have hearkened to this Man's *happy.* Counsel, but may my Sins be forgiven me?

Evan. Then said *Evangelist* to him, Thy Sin is very great, for by it thou hast committed

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ted two Evils, thou hast forsaken the Way that is good, to tread in forbidden Paths: *
 * Evange Yet the Man at the Gate will receive thee,
 list com. for he has *Good Will* for Men; only, said he,
 fers h.m. take heed that you turn not aside again, lest
 † Psa. ii. thou † *perish from the Way, when his Wrath*
 hat Verie. *is kindled but a little.* Then did *Christian*
 address himself to go back, and *Evangelist*
 after he had kissed him, gave him one Smile,
 and bid him *God-speed*. So he went on with
 Haste, neither spake he to any Man by the
 Way: nor if any asked him, would he
 vouchsafe them an Answer. He went on like
 one that was all the while treading on forbid-
 den Ground, and could by no Means think
 himself safe, till again he had got into the
 Way which he had left to follow *Mr. World-
 ly-Wiseman's* Counsel: So in process of Time
Christian got up to the Gate. Now over the
 † Mat. vii. Gate there was written, † *Knock, and it shall*
 8. *be opened unto you.* He knocked therefore
 more than once or twice, saying.

*May I now enter here, will he within
 Open to ferry me, though I have been
 An undeserving Rebel? Then shall I
 Not fail to sing his lasting Praise on high.*

At last there came a grave Person to the
 Gate named *Good-will*, who asked, Who was
 there, whence he came, and what he wanted?

The Gate Chr. Here is a poor burthened Sinner. I
 will be come from the City of *Destruction*, but am
 opened to going to Mount Zion, that I may be deli-
 broken vered from the *Wrath* to come. I would,
 hearted therefore, Sir, since I am informed that by
 Sinners. this Gate is the Way thither, know if you
 are willing to let me in.

Good-will. I am willing with all my Heart,
 said



He that will enter in, must first without
 Stand knocking at the Gate, nor need he doubt
 That is a Knocker, but to enter in:
 For God can love him, and forgive his Sin

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said he, and with that he opened the Gate.

So when *Christian* was stepping in, the other gave him a Pull. Then said *Christian*, What means that? The other told him, A little Distance from this Gate, there is erect-

* Satan ed a strong Castle, of which * *Belzebub* is the *enviesthose* Captain; from whence, both he and them *that enter* that are with him, shoot Arrows at those that *the Strait-* come up to this Gate, if haply they may die *Gate.* before they can enter in. Then said *Christian*,

† *Christian* † I rejoice and tremble. So when he was *enters the* got in, the Man of the Gate asked him, who *Gate with* directed him thither?

Joy and *Chr. Evangelist* † bid me come hither and *trembling.* knock (as I did) and he said, that you, Sir,

† *Talk* would tell me what I must do,

between *Good-will.* An open Door is before thee, *Good-will* and no Man can shut it.

and Chri- *Chr.* Now I begin to reap the Benefits of *istian.* my Hazards

Good. But how is it that you come alone?

Chr. Because none of my Neighbours saw their Danger as I saw mine.

Good will. Did any of them know of your coming?

Chr. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbours stood crying and calling after me to return; but I put my Fingers in my Ears, and so came on my Way.

Good. But did none of them follow you, to persuade you to go back?

Chr. Yes, both *Obstinate* and *Pliable*: But when they saw they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little Way.

Good. But why did he not come throughout?

Chr.

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Chr. We indeed came both together, until we came at the *Slough of Despond*, into the which we also suddenly fell. And then was Neighbour *Pliable* discouraged, and would not venture farther. * Wherefore getting * *A Man* out again, on that Side next to his own House, may have he told me that I should possess the brave *Company* Country alone for him: So he went his Way, when he and I came mine, He after *Obstinate*, and I sets out to the Gate. *Heaven,*

Good-will, Then said *Good-will*, Alas, poor and yet good Man! Is the *Cœlestial* Glory of so small *thither* Esteem with him, that he counteth it not *alone*, worth the running the Hazard of a few Difficulties to obtain it!

Chr. Truly, said *Christian*, I have said the Truth of *Pliable*; and if I should also say all the Truth of myself, it will appear there is † † *Christi-*no Difference betwixt him and myself. 'Tis an *accuses* true, he went back to his own House, but I *himself* be-turned aside to go in the Way of Death, be-fore the i persuaded thereto by the carnal *Argu* Man at-
tents of one Mr. *Worldly-Wiseman*. *the Gut*

Good-will. Oh! did he light upon you? What, he would have had you have sought for Ease at the Hands of Mr. *Legality*? They are both of them very Cheats; but did you take his Counsel?

Chr. Yes, as far as I durst; I went to find out Mr. *Legality*, until that I thought that the Mountain that stands by his House would have fallen upon my Head, wherefore there I was forced to stop.

Good-will. That Mountain hath been the Death of many, and will be the Death of many more. 'Tis well you escaped being dashed to Pieces by it.

Cbr. Why truly, I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my Dumps: But 'twas God's Mercy that he came to me again; for else I had never come hither. But now I am come, such a one as I am, more fit indeed for Death by that Mountain, than thus to stand talking with my Lord: But Oh! what a Favour is this to me, that yet I am admitted Entrance here!

* *Chri.* *Good-will.* * We make no Objections against any, notwithstanding all that they have done before they come hither. † They in no wise are cast out; and therefore, good

† *John* *Christian*, come a little Way with me, and I will teach thee about the Way thou must go.

† *Chri.* † Look before thee; Dost thou see this narrow Way? *THAT* is the Way thou must go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles, and it is as strait as a Rule can make it. This is the Way thou must go.

Christian *Cbr.* But said *Christian*, Is there no Turnings or Windings, by which a Stranger may lose his Way?

Good-will. Yes, there are many Ways *BUTT* down upon this; and they are crooked and wide: But thus thou must distinguish the right from the wrong, the right only being

† *Matt.* † *Strait and narrow.* Then I saw in my Dream, * That *Chri-*

* *Christi-* *stian* asked him further, if he could not help him off with the Burthen that was upon his Back? For as yet he had not got rid thereof, nor could he by any Means get it off without Help.

He told him, as to his Burthen, Be content

to bear it until thou comest to the * Place of * There Deliverance; for there it will fall off from is no Deliverance thy Back of itself.

Then *Christian* began to gird up his Loins, from the and to address himself to his Journey. So *Guilt* and, the other told him, That by that he was gone Burthen of some Distance from the Gate, he would Sin, but by come at the House of the Interpreter, at the Death whose Door he should knock, and he would and Blood shew him excellent Things. Then *Christian* of *Christ*. took his Leave of his Friend, and he began to bid him *God-speed*.

Then he went on till he came at the House † *Christ* of † the Interpreter, where he knocked over *Christian* comes and over; at last one came to the Door and to the asked, Who was there? House of

Chr. Sir, here is a Traveller, who was bid the Interpreter by an Acquaintance of the good Old Man of preter. the House, to call here for my Profit; I would therefore speak with the Master of the House: So he called for the Master of the House, who after a little Time came to *Christian*, and asked him, What he would have?

Chr. Sir, said *Christian*, I am a Man that am come from the City of Destruction, and am going unto Mount Zion, and I was told by the Man that stands by the Gate, at the Head of this Way, that if I called here, you would shew me excellent Things, such as would be a Help to me on my Journey.

Inter. Then said the Interpreter, † Come † He is in, I will shew thee that which will be profitable to thee. So he commanded his Man ‖ Illumi- ‖ to light a Candle, and bid *Christian* follow nation. him, and so had him into a private Room, *Christian* and bid his Man open the Door, the which sees a brave when he had done, *Christian* saw the Picture Picture.

of

* The Fa-
shion of
this Pic-
ture.

of a very grave Person hang up against the Wall, and this was the Fashion of it ; * It had his Eyes lifted up to Heaven ; The best of Books in its Hand ; The Law of Truth was written upon its Lips ; The World was behind its Back ; It stood as if it pleaded with Man, and a Crown of Gold did hang over its Head.

Ch. Then said *Christian*, What means this?

Interp. The Man whose Picture this is, is

1 Cor. iv. One of a Thousand ; He can beget Children,
15. travail in Birth with Children, and nurse them himself when they are born. And
† Gal. iv. whereas thou seest him with his † Eyes lifted
19. up to Heaven, the best of Books in his Hand, and, The Law of Truth writ on his Lips ;

† The
Meaning
of the
Picture.

it is to shew thee, That his Work is to know and unfold dark Things to Sinners ; even as also thou † seest him stand as if he pleaded with Men ; and whereas thou seest the World as cast behind him, and that a Crown hangs over his Head ; that is to shew thee, That slighting and despising the Things that are present, for the Love that he hath to his Master's Service, he is sure in the World that comes next, to have Glory for his Reward.

|| Why he
shewed him
this Picture
first.

Now, said the *Interpreter*, I have shewed thee this Picture, First, || Because the Man whose Picture this is, is the only Man whom the Lord of the Place whither thou art going hath authorized to be thy Guide in all difficult Places thou mayest meet with in the Way ; wherefore take good heed to what I have shewed thee, and bear well in thy Mind what thou hast seen, lest in thy Journey thou meet with some that pretend to lead thee right, but their Way goes down to Death.

Then

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Then he took him by the Hand, and led him into a very large Parlour, that was full of Dust, because never swept; the which after he had viewed a little while, the *Interpreter* called for a Man to sweep. Now when he began to sweep, the Dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a Damsel that stood by, Bring hither Water, and sprinkle the Room; the which when she had done, it was swept and cleansed with Pleasure.

Then said *Christian*, What means this?

Inter. The *Interpreter* answered, This Parlour is the Heart of a Man that was never sanctified by the sweet Grace of the Gospel: The Dust is his Original Sin, and Inward Corruptions, that have defiled the whole Man. He that began to sweep it at first is the *Law*; but she that brought Water, and did sprinkle it, is the *Gospel*. Now whereas thou sawest that as soon as she first began to sweep, the Dust did so fly about, that the Room by him could not be cleansed, but thou wast almost choaked therewith; this is to shew thee, That by the *Law*, instead of cleansing the Heart (by its working) from Sin, * doth revive, put † Strength into, and † increase it in the Soul, even as it doth discover and forbid it, for it doth not give Power to subdue.

* Rom.

vii. 9.

† 1 Cor.

xv. 55.

† Rom.

v. 20.

Again, As thou sawest the Damsel sprinkle the Room with Water, upon which it was cleansed with Pleasure; this is to shew thee. That when the *Gospel* comes in with the sweet and precious Influences thereof to the Heart, then, I say, even as thou sawest the

the

John xv. the Damsel lay the Dust by sprinkling the Floor with Water, so is Sin vanquished and Eph. v. 16. subdued, and the Soul made clean through Acts xi. 59. the Faith of it, and so consequently fit for Rom. xvi. the King of Glory to inhabit.

25, 26. I saw moreover in my Dream, That John xv. the *Interpreter* took him by the Hand, and had him into a little Room, where sat two little Children, each one in his Chair. The Name of the eldest was * *Passion*, and the Name of the other *Patience*. *Passion* seemed to be much discontented but *Patience* was very quiet. Then *Christian* asked, What is the Reason of the Discontent of *Passion*? The *Interpreter* answered, The Governor of them would have him stay for his best Things until the Beginning of the next Year; but he will have all now: † But *Patience* is willing to wait.

† *Patience* is for waiting. Then I saw that one came to † *Passion* and brought him a Bag of Treasure, and poured it down at his Feet; the which he took up and rejoiced therein, and withal laughed *Patience* to scorn: But I beheld but a while, and he had || layished all away, and had nothing left but Rags.

† *Passion* bath his Desire. *Cbr.* Then said *Christian* to the *Interpreter*, Expound the Matter more fully to me.

¶ And he had || layished all away, and had nothing left but Rags.

quickly la- *Cbr.* Then said *Christian* to the *Interpreter*,
wishes all *Inter.* § So he said, These two Lads are
away. Expound the Matter more fully to me.

§ The *Inter.* § So he said, These two Lads are
Matter ex- Figures; *Passion* of the Men of this World,
pounded. and *Patience* of the Men of that which is to come: For as here thou seest, *Passion* will have all now, this Year; that is to say, in this World; so are the Men of this World: They must have all their good Things now, they cannot stay till next Year, that is, until the next World, for their Portion of Good.

That

That Proverb, *A Bird in the Hand is worth Two in the Bush*, is of more Authority with Worldly men than are all the Divine Testimonies of Man for a Good of the *World to come*. But as thou Bird in Lawest that he had quickly lavished all away, *Hand*. and had presently left him nothing but Rags; so will it be with all such Men at the End of this World.

Chr. Then said *Christian*, I see that *Patience* has the best Wisdom, and that upon many Accounts. 1. Because he stays for the best Things. 2. And also he will have the Glory of his, when the other has nothing but Rags. *Patience had the best Wisdom.*

Inter. Nay, you may add another, to wit, the Glory of the next World will never wear out; but these are suddenly gone. Therefore *Passion* had not so much Reason to laugh at *Patience*, because he has had his good Things first, as *Patience* will have to laugh at *Passion*, because he had his good Things last; for First must give place to Last, because Last must have its Time to come; but Last gives place to nothing; for there is not another to succeed: He therefore that hath his Portion first, must needs have a Time to spend it, but he that hath his Portion last, must have it last. singly: Therefore it is said of *Dives*, *In thy lasting Life-time thou receivedst thy good Things*, and *Luke vi.* likewise *Lazarus* evil Things, but now he is comforted, and thou art tormented. *Dives had his good Things first.*

Chr. Then I perceive it is best not to covet Things that are now, but Things to come. 1 Cor iv.

Inter. You say Truth, for the Things that are seen, are Temporal, but the Things that are not seen, Eternal: But though this be so, yet since Things present, and our fleshly

Appe-

Appetite are such near Neighbours one to another: Again, Because Things to come, and carnal Sense, are such Strangers one to another; therefore it is that the first of these suddenly fall into Amity, and that Disgrace is so continually between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the Hand, and led him into a Place where was a Fire burning against a Wall, and one standing by it always casting much Water upon it, to quench it; yet did the Fire burn higher and hotter.

Then said *Christian*, What means this?

The *Interpreter* answered, This is the Work of Grace that is wrought in the Heart; he that casts Water upon it, to extinguish and put it out, is the Devil: But in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the Reason of that: So he had him about to the Back side of the Wall, where he saw a Man with a Vessel of Oil in his Hand, of the which he did also continually cast (but secretly) into the Fire.

Then said *Christian*, What means this?

The *Interpreter* answered, This is *Christ*, who continually with the Oil of his Grace, maintains the Work already begun in the Heart, by the Means of which, notwithstanding what the Devil can do, the Souls of his People prove gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the Fire; this is to teach thee, That it is hard for the Tempted to see how this Work of Grace is maintained in the Soul.

I also

I also saw that the *Interpreter* took him again by the Hand, and led him into a pleasant Place, where was built a stately Palace, beautiful to behold; at the Sight of which *Christian* was greatly delighted; he saw also upon the Top thereof certain Persons walking, who were cloathed all in Gold.

Then said *Christian*, May we go in thither?

Then the *Interpreter* took him and led him up to the Door of the Palace; and behold at the Door stood a great Company of Men, as desirous to go in, but durst not. There also sat a Man at a little Distance from the Door, at a Table-side, with a Book and his Inkhorn before him, to take the Names of them that should enter therein: He also saw, that in the Door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter, what Hurt and Mischief they could. Now was *Christian* somewhat in amaze: At last, when every Man started back for Fear of the armed Men, *Christian* saw a Man of a very stout Countenance, come up to the

Man that sat there to write, saying, * *Set down my Name, Sir*; the which when he

had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush towards the Door upon the armed Men, who laid upon him with deadly Force: But the Man was not at all discouraged, but fell to cutting and hacking most fiercely: So after he had † received

and given many Wounds to those that attempted to keep him out, he cut his Way through them all, and pressed forwards into the Palace; at which there was a pleasant

* *The valiant Man.*

† Acts xiv. 21.

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pleasant Noise heard from those that were within, even from those that walked upon the Top of the Palace, saying,

*Come in, come in,
Eternal Glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the Meaning of this.

Now, said *Christian*, Let me go hence. Nay, stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy Way. So he took him by the Hand again, and led him into a very dark Room, where there sat a Man in an

• Despair • Iron-Cage.

like an

Iron-Cage.

Now the Man to look on seemed very sad; he sat with his Eyes looking down to the Ground, his Hands folded together, and he sighed as if he would break his Heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk to the Man.

Chr. Then said *Christian* to the Man, What art thou? The Man answered, I am what I was not once.

Chr. What wert thou once?

† Luke

viii. 18.

Man. The Man said, I was once a fair † and flourishing Professor, both in my own Eyes, and also in the Eyes of others. I once was, as I thought, fair for the Cœlestial City, and had even then Joy at the Thoughts that I should get thither

Chr. Well, but what art thou now?

Man. I am now a Man of *Despair*, and am shut up in it, as in this *Iron-Cage*. I cannot get out, O! no, I cannot.

Chr.

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35

Chr. But how cam'st thou in this Condition?

Man I left off to watch and be sober; I laid the Reins upon the Neck of my Lusts; I resisted against the Light of the Word, and the Goodness of God: I have grieved the Spirit, and he is gone: I tempted the Devil, and he is come to me: I have provoked God to Anger, and he has left me; I have so garden'd my Heart that I cannot repent.

Then said *Christian* to the *Interpreter*, But are there no Hopes for such a Man as this? Ask him, said the *Interpreter*.

Chr. Then said *Christian*, Is there no Hope, but you must be put in the Iron-Cage of Despair?

Man. No, none at all.

Chr. Why? The Son of the Blessed is very pitiful.

Man. I have * crucified him to myself * Heb. refresh. I have despised his Person, I have vi. 6. despised † his Righteousness, I have counted † Luke his Blood an unholy Thing. I have done xix. 14. Despite ‖ to the Spirit of Grace: Therefore ‖ Heb. I have shut myself out of all the Promises, x 24, 29. and there now remains nothing to me but Threatnings of certain Judgment, and fiery Indignation, which shall devour me as an Adversary.

Chr. For what did you bring yourself into this Condition?

Man. For the Lusts, Pleasures, and Profits of this World; in the Enjoyment of which I did then promise myself much Delight: But now every one of those Things also bite me, and gnaw me, like a burning Worm.

Chr. But can'st thou not repent and turn?

Man.

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Man. God hath denied me Repentance, the Word gives me no Encouragement to believe, yet himself hath shut me up in this Iron-Cage: Nor can all the Men in the World let me out. O Eternity! Eternity! How shall I grapple with the Misery that I must meet with in Eternity!

Inter. Then said the *Interpreter* to *Christian*, Let this Man's Misery be remembered by thee, and be also an everlasting Caution to thee.

Chr. Well, said *Christian*, this is fearful; God help me to watch and be sober; and to pray that I may shun the Cause of this Man's Misery. Sir, Is it not Time for me to go on my Way now?

Inter. Tarry until I shall shew thee one Thing more, and then thou shalt go on thy Way.

So he took *Christian* by the Hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian*, Why does this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the Reason of his doing so: So he began and said, This Night as I was in my Sleep, I dreamed, and behold the Heavens grew exceeding black: Also it Thunder-

- 1 Cor. xv. ed and Lightened in most dreadful manner;
 2 Thes. iv. that it put me into an Agony. So I looked
 Jude xv. up in my Dream, and saw the Clouds rock
 John v. 28. at an unusual rate, upon which I heard a great
 2 Thess. Sound of a Trumpet, and saw also a Man sit
 1, 8. upon a Cloud, attended with the Thousand
 Rev. xx. of Heaven: They were all in flaming Fire
 11, 12, 13, also the Heavens were in a burning Flame
 14.

I hear

heard a Voice, saying, *Arise ye Dead, and* Isa. xxvi.
come to *Judgment*: and with that the Rocks 21.
rent, the Graves opened, and the Dead that Mich. vii.
were therein came forth. Some of them 16, 17.
were exceeding glad, and looked upward, Psal. i. 2,
and some sought to hide themselves under 3.
the Mountains: Then I saw the Man that
sat upon the Cloud open the Book, and bid
the World draw near. Yet there was, by Mal. iii.
reason of a fierce Flame which issued and 2, 3.
came before him, a convenient Distance be- Dan. vii.
twixt him and them, and betwixt the Judge 9, 10.
and the Prisoners at the Bar. I heard it also
proclaimed to them that attended on the Man
that sat upon the Cloud, * *Gather together* * Mark
the Tares, the Chaff and Stubble, and cast iii. 13.
them into the burning Lake: And with that xiv. 30.
the bottomless Pit opened, just whereabouts Mal. iv. 1.
I stood: Out of the Mouth of which there
came in an abundant manner, Smoke and
Coals of Fire, with hideous Noises. It was
also said to the same Persons, † *Gather my* † Luke
Wheat into the Garner. And with that I saw iii. 17.
many caught up and carried away into the Thess. vii.
Clouds, but I was left behind. I also sought 16, 17.
to hide myself, but I could not, for the Man
that sat upon the Cloud still kept his Eye up-
on me: My Sins also came into my Mind; Rom. ii.
and my Conscience did accuse me on every 14, 15
Side.

Upon this I awaked from my Sleep.

Cbr. But what was it that made you afraid of this Sight?

Man. Why, I thought that the Day of Judgment was come, and that I was not ready for it: But what affrighted me most was, that the Angels gathered up several, and left me behind:

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behind ; also the Pit of Hell opened her Mouth just where I stood : My Conscience too afflicted me ; and as I thought the Judge had always his Eye upon me, shewing Indignation in his Countenance.

Then said the *Interpreter* to *Christian*, Hast thou considered all these Things ?

Cb. Yes, and they put me in Hope and Fear.

Int. Well, keep all Things so in thy Mind, that they may be as a Goad in thy Sides, to prick thee forward in the Way thou must go. Then *Christian* began to gird up his Loins, and address himself to his Journey. Then said the *Interpreter*, The Comforter be always with thee, good *Christian*, to guide thee in the Way that leads to the City. So *Christian* went on his Way, saying,

*Here have I seen Things rare and profitable,
Things pleasant! dreadful Things to make me stable
In what I have begun to take in Hand,
Then let me think on them and understand
Wherefore they shew'd me were, and let me be
Thankful, O good Interpreter, to thee.*

Now I saw in my Dream, that the Highway, up which *Christian* was to go, was fenced on either Side with a Wall, and that

• *Isaiah* Wall was called • *Salvation*. Up this Way therefore did burthened *Christian* run, but not without great Difficulty, because of the Load on his Back.

He run thus till he came at a Place somewhat ascending, and upon that Place stood a Cross, and a little below in the Bottom, a Sepulchre. So I saw in my Dream, That just as *Christian* came up to the Cross, his

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Burthen loosed from off his Shoulders, and fell from off his Back, and began to tumble, and so continued to do, 'till it came to the Mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, *Where God* and said with a merry Heart *He hath given releases us* me Rest by his Sorrow, and Life by his Death, of our Guilt

Then he stood a while to look and won- and Bur- der: for it was very surprizing to him, then, *we* that the Sight of the Cross should thus ease are as those him of his Burthen. He looked therefore, that leap and looked again, even 'till the Springs that for Joy, were in his Head sent the * Water down * Zech. his Cheeks. Now, as he stood looking and xii. 10.

weeping, behold Three Shining Ones came to him, and saluted him, with Peace be to thee: So the First said to him † Thy Sins be † Mat xxii forgiven thee; the Second stript him of his Rags, and cloathed him with † Charge of † Zech iv. Raiment; the Thir'd also || set a Mark in his || F. h. Forehead, and gave him a Roll, with a Seal xxviii upon it, which he bid him look on as he ran, and that he should give it in at the Cae- lestial Gate; so they went their Way. Then Christian gave three Leaps for Joy, and went on singing:

Thus far did I come laden with my Sin,	A Christi-
Nor could ought ease the Grief that I was in,	an can sing
'Till I came hither: What a Place is this!	tho' alone,
Must here be the Beginning of my Bliss!	when God
Must here the Burthen fall from off my Back!	doth give
Must here the Strings that bind it to me crack!	him the
Blest Cross! Blest Sepulchre! Blest rather be	joy of his
The Man that here was put to shame for me!	Heart.



Who's this ! The Pilgrim, How ! 'Tis very true,
Old Things are pass'd away ; All's become New.
 Strangel ! He's another Man, upon my Word ;
They be fine Feathers that make a fine Bird.

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I saw then in my Dream that he went on thus, even till he came at the Bottom, where he saw a little out of the Way, three Men fast asleep, with Fetters upon their Heels, the Name of the one was *Simple*, the * other * *Simple*, *Sloth*, and the third *Presumption*.

Christian then seeing them lie in this Case, *Presump-*
went unto them, if peradventure he might wake them, and cried, *You are like them*

that sleep on the Top of a † Mast. for the † Prov.
dead Sea is under you, a Gulph that bath no xxiii. 24.
Bottom: Awake, therefore, and come away;

be willing also, and I will help you off with
your Irons He told them also, *If he that*
goeth about like † a roaring Lion, comes by, † Pet. v.
you will certainly become a Prey to his Teeth. 8.

With that they looked upon him, and began to reply in this Sort: || *Simple* said, *I see no* || *There is*
Danger: Sloth said, *Yet a little more Sleep: no Persua-*
And Presumption said, *Every Tub must stand upon*
upon his own Bottom. And so they lay down do, if God
to sleep again, and *Christian* went on his openeth not
Way. *the Eyes.*

Yet he was troubled to think, that Men in that Danger, should so little esteem the Kindness of him that so freely offered to help them, both by the awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall on the Left-hand of the narrow Way; and they made up apace to him. The Name of the one was *Formality*, and the Name of the other *Hypocrisy*. So, as I said, they drew up unto him, who thus entered with them into Discourse.

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* Christi- Cbr. * Gentlemen, whence come you,
an talketh whither go you ?

with them. Form. & Hyp. We were born in the Land
of Vain-Glory, and we are going for Praise
to Mount Zion.

Cbr. Why came you not in at the Gate
which standeth at the Beginning of the Way ?

† John Know ye not that it is written, † That he
x. i. that cometh not in by the Door, but climbeth up
some other Way, the same is a Thief and a
Robber ?

Form & Hyp. They said, That to go to
the Gate of Entrance, was by all their Coun-
trymen counted too far about ; and therefore
their usual Way was to make a short Cut of
it, and to climb over the Wall as they had
done.

Cbr. But it will be counted a Trespass
against the Lord of the City whither we are
bound, thus to violate his revealed Will.

† They Form. & Hyp. They told him, † That as
that come for that, he needed not trouble his Head there-
into the about ; for what they did they had Custom
Way, but for, and could produce, if need were, Testi-
not by the mony that would witness it, for more than a
Door, think Thousand Years.

that they Cbr. But, said Christian, Will it stand a
can say Trial at Law ?

something Form. & Hyp. They told him, That Custom
in Vindica- being of so long a standing as above a Thou-
tion of sand Years, would doubtless now be admit-
their own ted as a Thing legal by an impartial Judge :
Practice. And besides, say they, if we get into the Way,
what matter which Way we get in ? If we
are in, we are in : Thou art but in the Way,
who, as we perceive, came in at the Gate,
and we are also in the Way, that came tumb-
ling

ling over the Wall; wherein now is thy Condition better than ours?

Chr. I walk by the Rule of my Master, you walk by the rude working of your Fancies. You are counted Thieves already by the Lord of the Way, therefore I doubt you will not be found true Men at the End of the Way. You come in by yourselves without his Direction, and shall go out by yourselves without his Mercy.

To this they made him but little Answer; only they bid him look to himself. Then I saw that they went on every Man in his Way, without much Conference one with another; save that these two Men told *Christian*, That as to *Laws* and *Ordinances*, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the Coat that is now on thy Back, which was, as we trow, given thee by some of thy Neighbours, to hide the Shame of thy Nakedness.

Chr. By * *Laws* and *Ordinances* you will * *Gal. i.* not be saved, since you came not in by the 16.

Door. And as for this † *Coat* that is on † *Christian* my Back, it was given me by the *Lord of the City* has the Place whither I go; and that, as you *got* *him* say, to cover my Nakedness with. And as I *Lord's* *Coat* take it, as a Token of Kindness to me, for I on his had nothing but Rags before; and besides, *Back*, and thus I comfort myself as I go: Surely, *is comfort* think I, when I come to the Gate of the *ed there* City, the Lord thereof will know me for *with*.

good, since I have his *Coat* on my Back; a *Coat* that he gave me freely, in the Day that he stript me of my Rags. I have moreover

*He is com- a Mark in my Forehead, of which perhaps
forted also you have taken no Notice, which one of my
with his Lord's most intimate Associates fixed therein
Mark and the Day that my Burthen fell off my Should-
his Roll. ers. I will tell you, moreover, that I had
then given me a Roll sealed to comfort me by
reading, as I go on the Way ; I was also bid
to give it in at the Cœlestial Gate, in Token
of my certain going in after it ; all which I
doubt you want, and want them because you
came not in at the Gate.*

To these Things they gave him no An-
swer, only they looked upon each other and
laughed. Then † saw that they went on all,
save that *Christian* went before, who had no
* *Chri- other Talk* * but with himself, and that some-
* *Chri- times fightingly, and sometimes comfortably :*
* *Chri- Also he would often be reading in the Roll*
* *Chri- that one of the Shining Ones gave him, by*
* *Chri- which he was refreshed.*

I beheld then that they all went on till
† *He comes* they came at the Foot of the Hill † *Diffi-
to the Hill culty,* at the Bottom of which was a Spring.
Difficulty. There was also in the same Place, two other
Ways besides that which came strait from
the Gate ; one turned to the Left-hand, and
the other to the Right, at the Bottom of the
Hill ; but the narrow Way lay right up the
Hill, and the Name of that going up the
Side of the Hill was called *Difficulty* *Chri-
tian* went to the † Spring, and drank there-
of to refresh himself, and then began to go
up the Hill, saying,

*The Hill, tho' High, I covet to ascend,
The Difficulty will not me offend.*

Diffi-



Difficulty is behind, Fear is before,
 Tho' he's got on the Hill, the Lions roar ;
 A Christian Man is never long at Ease,
 When one Frigh't's gone, another doth him seize.

*For I perceive the Way of Life lies here :
Come, pluck up Heart, let's neither faint nor fear;
Better, tho' difficult, the right Way to go,
Than wrong tho' easy, where the End is Woe.*

The other two also came to the Foot of the Hill ; but when they saw that the Hill was steep and high, and that there were two other Ways to go to it, and supposing also that these two Ways might meet again, with that up which *Christian* went to, on the other Side of the Hill, therefore they were resolved to go those Ways : Now the Name of one of those Ways was *Danger*, and the Name of the other was *Destruction*. So the * one took the Way which is called *Danger*, which did lead him into a great Wood, and the other took directly up the Way to *Destruction*, which led him into a wide Field, full of dark Mountains, where he stumbled and fell, and rose no more.

* The
Danger of
turning
out of the
Way.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his Hands and his Knees, because of the Steepness of the Place. Now about the Mid-way to the Top of the Hill, † *A Word* was a pleasant † *Arbour*, made by the Lord of Grace, of the Hill, for the Refreshment of weary Travellers ; thither therefore *Christian* got, where he also sat himself down to rest him : Then he pulled his *Roll* out of his Bosom, and read therein to his Comfort ; he also now began afresh to take a Review of the Coat or Garment that was given him as he stood by the *Cross*. Thus pleasing himself a while, he at last fell into a Slumber, and thence into a fast Sleep, which detain-

ed

ed him in that Place until it was almost Night; and in his Sleep * his Roll fell out of his Hand. Now, as he was sleeping, *that sleeps* there came One to him, and awaked him, *is a Loser.* saying, † Go to the Ant, thou Sluggard, consider her Ways, and be wise: And with that † Prov. ii. 6. *Christian* suddenly started up, and sped him on his Way, and went apace till he came to the Top of the Hill.

Now, when he was got to the Top of the Hill, there came Two Men running to meet him again, the Name of the one was † *Timorous*, and the other *Mistrust*: To whom † *Christian* said, Sirs, What's the Matter, that *Christian* meets you run the wrong Way? *Timorous* answered with Minded, That they were going to the City of *Trust* and *Zion*, and had got up that difficult Place: But, *Timorous* said he, the further we go, the more Danger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lie a Couple of Lions in the Way (whether sleeping or waking we know not) and we could not think, if we came within Reach, but they would presently pull us in Pieces.

Chr. Then said *Christian*, You make me afraid; but whither shall I flee to be safe? If I go back to my own Country, that is prepared for Fire and Brimstone, and I shall certainly perish there: If I can get to the Celestial City, I am sure to be in || Safety there: || *Christian* I must venture; to go back is nothing but *liar shakes*. Death, to go forwards is Fear of Death, and for Fear of Life Everlasting beyond it: I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill, and *Christian* went on his way. But thinking again of what he had heard

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* Christi-
an misses
his Roll,
wherein he
be used to
take Com-
fort.

† He is
perplexed
for his
Roll.

from the Men, he felt in his Bosom for his Roll, that he might read therein and be comforted; but he felt, and found * it not. Then was *Christian* in great Distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Celestial City. Here therefore he began to be much † perplexed, and knew not what to do; at last he be-
thought himself that he had slept in the Arbour that is on the Side of the Hill: And falling down upon his Knees, he asked God Forgiveness for that foolish Fact and then went back to look for his Roll. But all the Way he went back, who can sufficiently set forth the Sorrow of *Christian's* Heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish as to fall asleep in that Place, which was erected only for a little Refreshment for his Weariness. Thus therefore he went back carefully looking on this Side and on that, all the Way that he went, if happily he might find the Roll that had been his Comfort so many Times in his Journey. He went thus till he came again in Sight of the Arbour where he sat and slept, but that Sight re-
newed † his Sorrow the more, by bringing again, even afresh, his Evil of Sleeping into his Mind. || Thus therefore he now went on, bewailing his sinful Sleep, saying, O wretched Man that I am! that I should sleep in the Day-time! that I should sleep in the midst of Difficulty! that I should so indulge the Flesh as to use the Rest for Ease to my Flesh, which the LORD of the Hill hath erected only for the Relief of the Spirits of Pilgrims!

† Christi-
an bewails
his foolish
sleeping.

|| Rev. ii. 2.

2 Thes. v.

7. 8.

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ture

How many Steps have I took in vain ! (thus it happened to *Israel*, for their Sins they were sent back again by the Way of the *Red-Sea*) and I am made to tread those Steps with Sorrow, which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my Way by this Time ! I am made to tread those Steps thrice over, which I needed not to have trod but once : Yea, now also I am likely to be benighted, for the Day is almost spent : O that I had not slept ! Now by this Time he was come to the Harbour again, where for a while he sat down and wept ; but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he * espied his Roll, * *Christian* the which he with Trembling and Haste findeth his caught up and put into his Bosom. But who Roll where can tell how joyful this Man was when he be lost it. had gotten his Roll again ! For this Roll was the Assurance of his Life, and Acceptance at the desired Haven : Therefore he laid it up in his Bosom, gave GOD Thanks for directing his Eye to the Place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly did he go up the rest of the Hill ! Yet, before he got up, the Sun went down upon *Christian* ; and this made him again recal the Vanity of his sleeping to his Remembrance ; and thus he again began to condole with himself : O thou sinful Sleep ! How for thy Sake am I like to be benighted in my Journey : I must walk without the Sun, Darkness must also cover the Path of my Feet, and I must hear the Noise of the doleful Creatures, because of my sinful Sleep ! Now

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also he remembered the Story that *Mistrust* and *Timorous* told him of, how they were affrighted with the Sight of the Lions. Then said *Christian* again to himself, These Beasts range in the Night for their Prey, and if they should meet with me in the Dark, how should I shift them? How should I escape being by them torn to Pieces? Thus he went on; but while he was bewailing his unhappy Miscarriage, he lift up his Eyes, and behold there was a stately Palace before him, the Name of which was *Beautiful*, and it stood by the Highway-side.

So I saw in my Dream, that he made Haste and went forward, that if possible he might get a Lodging there. Now before he had gone far, he entered into a very narrow Passage, which was about a Furlong off the Porter's Lodge, and looking very narrowly before him as he went, he espied two Lions in the Way. Now, thought he, I see the Danger that *Mistrust* and *Timorous* were driven back by. (The Lions were chained, but he saw not the Chains) Then he was afraid, and thought also himself to go back after them, for he thought nothing but Death was before him. But the Porter at the Lodge, whose Name was *Watchful*, perceiving that *Christian* made a Halt, as if he would go back, cried unto him, saying,

* Mark
xiii. 14.

* Is thy Strength so small? Fear not the Lions, for they are chained, and are placed there for Trial of Faith, where it is, and for Discovery of those that have none: Keep in the midst of the Plain, and no Hurt shall come unto thee.

Then

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Then I saw he went on trembling for Fear of the Lions; but taking good Heed to the Directions of the Porter, he heard them roar, but they did him no Harm. Then he clapt his Hands, and went on till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, What House is this, and may I lodge here To-night? The Porter answered, This House was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. Then the Porter also asked, Whence he was, and whither he was going?

Chr. I am come from the City of *Destruction*, and am going to Mount *Zion*; but because the Sun is now set, I desire, if I may, to lodge here To-night.

Porter. What is your Name?

Chr. My Name is now *Christian*, but my Name at the first was *Graceless*; I came of the Race of * *Japhet*, whom God will persuade to dwell in the Tents of *Shem*. * Gen. vii. 27.

Porter. But how doth it happen that you came so late? The Sun is set.

Chr. I had been here sooner, but that wretched Man that I am! I slept in the *Arbour* that stands on the Hill-side; nay, I had, notwithstanding that, been here much sooner, but that in my Sleep, I lost my Evidence, and came without it to the Brow of the Hill, and then feeling for it, and finding it not, I was forced with Sorrow of Heart, to go back to the Place where I slept my Sleep, where I found it, and now am come.

Porter. Well, I will call out one of the Virgins of this Place, who will (if she like your Talk),

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Talk bring you unto the rest of the Family, according to the Rules of the House. So *Watchful* the Porter rang a Bell, at the Sound of which came out of the Door of the House, a grave and beautiful Damsel, named *Discretion*, and asked, why she was called.

The Porter answered, This Man is on a Journey from the City of *Destruction* to Mount *Zion*, but being weary and be-nighted, he asked me if he might lodge here To-night; So I told him I would call for thee, who after Discourse had, mayest do as seemest thee good, even according to the Law of the House.

Then she asked him, Whence he was, and Whither he was going? And he told her. She asked also, How he got in the Way? And he told her. Then she asked him, What he had seen and met with in the Way? And he told her. And at last She asked his Name? So he said, It was *Christian*, and I have so much the more a Desire to lodge here To-night, because by what I perceive, this Place was built by the Lord of the Hill, for the Relief and Security of Pilgrims: So she smiled, but the Water stood in her Eyes: And after a little Pause, she said, I will call forth two or three more of the Family: So she ran to the Door, and called out to *Prudence*, *Piety*, and *Charity*, who after a little more Discourse with him, had him into the Family: And many of them meeting him at the Threshold of the House, said, Come in, thou Blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed

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Here Christian slept and dropt his Roll.



Shall they who wrong begin, yet rightly End?
Shall they at all have Safety for their Friend?
No, no, in head-strong manner they set out,
And headlong they will fall at last, no doubt.

ed his Head, and followed them into the House: So when he was come in, and set down, they gave him something to drink, and consented together, that until Supper was ready, some of them should have some particular Discourse with *Christian*, for the better Improvement of Time, and they appointed *Piety*, *Prudence*, and *Charity* to discourse with him, and thus they began:

Piety
discourses
him.

Piety. Come, good *Christian*, since we have been so loving to you, to receive you into our House this Night, let us, if perhaps we may better ourselves thereby, talk with you of all Things that have happened to you in your Pilgrimage.

Chr. With a very good Will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a Pilgrim's Life?

* *How* *Chr.* I was * driven out of my Native Christian Country, by a dreadful Sound that was in *was drove* mine Ears, to wit, That unavoidable Destruction did attend me, if I abode in that *out of his* own Countrey where I was.

try. *Piety.* But how did it happen that you came out of your Country this Way?

Chr. It was as God would have it; for when I was under the Fears of Destruction, I did not know whither to go; but by chance there came a Man to me even as I was trembling and weeping, whose Name is † *Evan-*

† *How* *he got into* *ghost*, and he directed me to the Wicket-
the Way to Gate, which else I should never have found; and so set me in the Way that hath led me directly to this House.

Piety. But did you not come by the House of the Interpreter?

Chr.

Chr. Yes, and did see such Things there, the Remembrance of which will stick by me as long as I live : Especially Three Things, to wit, How Christ, in despite of Satan, * *A Re-* maintains his Work of Grace in the Heart : *bearful of* How the Man had sinned himself quite out *what he* of Hope of God's Mercy ; and also, *The saw in the* Dream of him that thought in his Sleep the *Way.* Day of Judgment was come.

Piety. Why, Did you hear him tell his Dream ?

Chr. Yes, and a dreadful one it was, I thought : It made my Heart ache as he was telling of it ; but I am glad I heard it.

Piety. Was this all you saw at the House of the Interpreter ?

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it ; and how there came a venturous Man and cut his Way through the armed Men that stood in the Door to keep him out, and how he was bid to *come in and win eternal Glory.* Methought those Things did ravish my Heart : I would have stayed at the good Man's House a Twelve-month, but that I knew I had further to go.

Piety. And what saw you else in the Way ?

Chr. Saw ! Why, I went but a little further, and I saw One, as I thought in my Mind, *hang bleeding on a Tree ;* and the very sight of Him made my Burthen fall off my back (for I groaned under a very heavy Burthen) but then it fell down from off me. 'Twas a strange Thing to me ; for I never saw such a Thing before. Yea, and while I stood looking up (for then I could not forbear looking) Three shining Ones came to me : One of them testi-

fy'd

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Sins were forgiven me: Another strip me of my Rags, and gave me this embroidered Coat which you see, and the Third set the Mark which you see in my Forehead, and gave me this sealed Roll, (and with that he plucked it out of his Bosom.)

Piety. But you saw more than this, did you not?

Cbr. The Things that I have told you were the best, yet some other Matters I saw as, namely, I saw Three Men, *Simple*, *Sloth*, and *Presumption*, lie asleep a little out of the Way as I came, with Irons upon their Heels; but do you think that I could awake them? I saw also *Formality* and *Hypocrisy* coming tumbling over the Wall, to go (as they pretended) to *Zion*; but they were quickly lost, even as myself did tell them, but they would not believe. But above all, I found it hard Work to get up this Hill, and as hard to come by the Lions Mouth; and truly if it had not been for the good Man, the Porter that stand at the Gate, I do not know, but that after all, I might have gone back again: But thank God, I am here, and I thank you for receiving me.

Prudence Then *Prudence* thought it good to ask him a few Questions, and desired his Answer of him.

Prud. Do you not think sometimes of the Country from whence you came?

* *Chri.* *Cbr.* Yes, but with much Shame and Dejection: * Truly if I had been mindful of the Country from whence I came out, I might have had Opportunity to have returned: But my Country, now I desire a better Country, that is, a Heavenly One.

15, 16.

Prud.

Prud. Do you not bear away with you some of the Things that then you were contentant withal?

Cbr. Yes, but greatly against my Will, Christian specially my inward and carnal Cogitations, *disflasted* with which all my Countrymen, as well as *with carnal Cogitations*, myself were delighted; but now all those Things are my Grief, and might I but chuse my own Things, I would * chuse never to * *Christians's Choice.* think of those Things more: But when I would be a doing that which is best, † that which is worst is with me. † *Rom. i.*

Prud. Do you not find sometimes as if those Things were vanquished, which at other Times are your Perplexity?

Cbr. Yes, but that is but seldom; but they are to me † Golden Hours, in which such † *Christians's Golden Hours.* Things happen to me.

Prud. Can you remember by what Means you find your Annoyances, at Times, as if they were vanquished?

Cbr. Yes, || I think that what I saw at the || *How* Cross, will do it; and when I look upon Christian my embroidered Coat. that will do it; and *gets Power* when I look into the Roll that I carry in my *against his* bosom, that will do it; and when my Thoughts *Corrupti-* wax warm about whither I am going, that *ons.* will do it.

Prud. And what is that which makes you desirous to go to Mount Zion?

Cb. Why, § There I hope to see Him alive, § *Why* that did hang dead on the Cross; and there I *Christian* hope to be rid of all those Things, that to *would be* this Day are in me an Annoyance to me; at Mount *at Mount* where they say, there is * no Death; and there *Zion.* shall dwell with such Company as I like * *If. xxviii.*

best Rev. ii. 4

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best. For to tell you the Truth, I love him because I was by him eased of my Burthen and I am weary of my inward Sicknes: would fain be where I should die no more and with the Company that shall continually cry, *Holy! Holy! Holy!*

* Charity Then said *Charity* to *Christian*, * Have you a Family? Are you a married Man?

Ch. I have a Wife and four small Children

Cha. And why did you not bring them along with you?

† *Chri-* *Chr.* Then † *Christian* wept, and said, *Ob*
stian's Love how willingly would I have done it! The
to his Wife were all of them utterly averse to my going
and Chil- on Pilgrimage.
dren.

Cha. But you should have talked to them and have endeavoured to have shewn them the Danger of being left behind.

Gen. ix. *Chr.* So I did; and told them also what
 14. God had shewed to me of the Destruction of
 our City; but I seemed to them as one that
 mocked, and they believed me not.

Cha. And did you pray to God, that he would bless your Counsel to them?

Chr. Yes, and that with much Affection for you must think that my Wife and poor Children were very dear unto me.

Cha. But did you tell them of your own Sorrow and Fear of Destruction? For I suppose that Destruction was visible to you.

Chr. Yes, over and over, and over. They
 † *Christi-* might also † see my Fears in my Counte-
an's Fear nance, in my Tears, and also in my trembling
of perishing under the Apprehensions of the Judgment
might be that did hang over our Heads; but all was
read in his not sufficient to prevail with them to come
very Coun- with me.
sequence.

Ch

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Cha. But what could they say for themselves, why they came not?

Chr. Why, * my Wife was afraid of losing * *The*
 s World, and my Children were given to *Cause why*
 e foolish Delights of Youth: So what by *his Wife*
 e Thing, and what by another, they left *and Chil-*
 e to wander in this Manner alone. *dren did*

Cha. But did not you, with your vain Life, *not go.*
 mp all that you by Words used by Way of
 esumption to bring them away with you?

Chr. Indeed I cannot commend my Life,
 I am conscious to myself of many Fail-
 gs therein: I know also, that a Man by his
 nversation may soon overthrow what by
 gument or Persuasion he doth labour to
 ten upon others for their Good: Yet, this Christian's
 can say, I was very wary of giving them *good Con-*
 cation by any unseemly Action, to make *versation*
 m averse to going on Pilgrimage. Yea, *before his*
 this very Thing they would tell me I was *Wife and*
 pprecise, and that I deny'd myself of Things *Children.*
 r their Sakes) in which they saw no Evil.

ay, I think I may say, that if what they
 y in me did hinder them, it was my great
 enderness in sinning against God, or doing
 y Wrong to my Neighbour.

Cha. Indeed † *Cain* hated his Brother, be- † *Christian*
 use his own Works were Evil, and his Bro- *clear of*
 er's Righteous; and if thy Wife and Chil- *their Blood*
 en have been offended with thee for this, *if they*
 ey thereby shew themselves to be implacable *perish*
 to Good, and thou hast deliver'd thy Soul *Ezek. iv.*
 m their Blood. 19.

Now I saw in my Dream, that thus they
 talking together until Supper was ready.
 when they had made ready, they sat down
 Meat. Now the Table was furnished with

fat

* *What* * fat Things, and with Wine that was well
 Christian refined, and all their Talk at the Table was
had to his about the LORD of the Hill; as namely,
Supper. about what he had done, and wherefore he
 † *Their* did what he did, and why he had builded
Talk at that House; and by what they said, I per-
Supper- ceived that he had been a great Warrior,
Time. and had fought with, and slain † him that
 † Heb. ii. had the Power of Death, but not without
 14, 15. great Danger to himself; which made him
 love him the more.

For as they said, and as I believe (said
Christian) he did it with the Loss of much
 Blood: But that which put Glory of Grace
 into all he did, was, That he did it out of
 pure Love to his Country. And besides, here
 were some of them of the Household, that
 said they had been and spoke with him since
 he did die on the Cross; and they have at-
 tested, that they had it from his own Lips,
 that he is such a Lover of poor Pilgrims, that
 the like is not to be found from the East to
 the West.

They moreover gave an Instance of what
 they affirmed, and that was, That he stripped
 himself of his Glory, that he might do this
 for the Poor; and that they heard him say
 and affirm, That he would not dwell in the

|| Christ Mountain of Zion alone. They said more
makes over, That he had made many Pilgrims
Princes of Princes, tho' by Nature they were Beggars
Beggars. born, and their Original the Dunghill.

1 Sam. ii. 8. Thus they discoursed together, till late
 Ps. cxi. 7. at Night, and after they had committed

Christi- themselves to their Lord for Protection
 an's Bed- they betook themselves to Rest: The Pil-
 chamber. grims they laid in a large upper Chamber
 who

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whose Window opened towards the Sun-rising: The Name of the Chamber was *Peace*, where he slept till Break of Day, and then awoke and sung,

*Where am I now? Is this the Love and Care
of JESUS, for the Men that Pilgrims are,
that he should provide! That I should be forgiven!
and dwell already the next Door to Heaven.*

So in the Morning they all got up, and after some more Discourse, they told him that he should not depart, until they had shewed him the Rarities of that Place. And first they led him into the Study, * where they shewed * Christian Records of the greatest Antiquity; in which, as I remember in my Dream, they shewed him first the Pedigree of the Lord of Study, and his Hill, that he was the Son of the Ancient of whom he came by that Eternal Generation. saw there. There were also more fully recorded the Acts that he had done, and the Names of many hundreds that he had taken into his Service; and how he had placed them in such Habitations that could neither by Length of Days, nor Decays of Nature, be dissolved.

Then they read to him some of the worthy Acts that some of his Servants had done. As how they subdu'd Kingdoms, wrought Righteousness, obtain'd Promises, stopp'd the Mouths of Lions, quench'd the Violence of Fire, reap'd the Edge of the Sword, out of Weakness were made strong, waxed valiant in Fight, and put to Flight the Armies of the Aliens.

Then they read again in another Part of the Records of the House, where it was shewed how willing the Lord was for to receive

Heb. xi.
33, 34.

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received into his Favour any, even any, tho' they had in Time past offered great Affronts to his Person and Proceedings. Here also were several other Histories of many other famous Things, of all which *Christian* had a View; as of Things both Ancient and Modern, together with Prophecies and Predictions of Things that have their certain Accomplishment both to the Dread and Amazement of Enemies, and the Comfort and Solace of Pilgrims.

Christian had into the Armory. The next Day they took him, and had him into the Armory, where they shewed him all manner of Furniture, which the Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast-Plate, All Prayer, and Shoes that would not wear out. And there was here enough of these to harness out as many Men for the Service of their Lord, as there be Stars in Heaven for Multitude.

Christian made to see him *Moses's* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and the Lamps too, with which *Gideon* put to Flight the Armies of *Midian*. Then they shewed him the Ox's Goad, wherewith *Shamgar* slew Six Hundred Men. They shewed him also the Jaw-Bone with which *Sampson* did such mighty Feats. They shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*; and the Sword also with which their Lord will kill the Man of Sin in the Day that he shall rise up to the Prey. They

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shewed him besides many excellent Things, with which *Christian* was much delighted. This done, they went to their Rest again.

Then I saw in my Dream, That on the Morrow he got up to go forwards, but they desired him to stay till the next Day also: And then, said they, we will (if the Day be clear) shew you the * *Delectable Mountains*; * *Christi-* which, they said, would yet further add to an *shewed* his Comfort, because they were nearer to the *the* Delectable desired Haven, than the Place where at present he was. So he consented and staid. When the Morning was up, they had him Moun-
up to the Top of the House, and bid him look South: So he did, and behold at a great Distance he saw a most pleasant mountainous Country, beautified with Woods, Vineyards, Fruits of all Sorts, Flowers also, Isa. xxxii. with Springs and Fountains, very delectable 16, 17. to behold. Then he asked the Name of the Country? They said, It is *Emanuel's Land*, and it is as common, said they, as this Hill is, to and for all the Pilgrims. And when thou comest there, from thence thou mayest see to the Gate of the *Cœlestial City*; as the Shepherds that live there will make appear.

Now he bethought himself of setting forward, + and they were willing he should, + *Christi-* But first, said they, let us go again into the an *sets* Armory: So they did, and when he came forward. there, they || Harnessed him from Head to || *Christi-* Foot, with what was of Proof, lest per-an *sent*haps he should meet with Assaults in the *away* Way. He being, therefore, thus accoutred, armed.

D

walked.

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walked out with his Friends to the Gate, and there he asked the Porter, If he saw any Pilgrim pass by? The Porter answered, Yes.

Chr. Pray did you know him?

Porter. I asked his Name, and he told me it was *Faithful*.

Chr. O said *Christian*. I know him; he is my Townsman, my near Neighbour, he comes from the Place where I was born: How far do you think he may be before?

Porter. He is got by this Time below the Hill.

How Christian and the Porter greet at Parting. *Chr.* Well, said *Christian*, Good Porter, the Lord be with thee, and add to all thy Blessings much Increase, for the Kindnesses that thou hast shewed to me.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence* would accompany him down to the Foot of the Hill. So they went on together, repeating their former Discourse, 'till they came to go down the Hill. Then said *Christian*, As it was difficult coming up, so far as I can see, it is dangerous going down. Yes, said *Prudence*, so it is: For it is an hard Matter for a

* *The Valley of Humiliation*. Man to go down into the Valley of * *Humiliation*, as thou art now, and to catch no Slip by the Way: Therefore, said they, we are come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a Slip or two.

Then I saw in my Dream, That these good Companions (when *Christian* was gone down to the Bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine, and a Cluster

Cluster of Raisins ; and then he went on his Way.

But now in this Valley of *Humiliation*, poor *Christian* was hard put to it ; for he had gone but a little Way, before he espied a foul Fiend coming over the Field to meet him ; his Name was *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his Mind, whether to go back, or to stand his Ground. But he consider'd again, That he had no * Armour for his Back, and there- * *Christi-*fore thought to turn back to him, might *an* *has no* give him greater Advantage with Ease to *Armour* pierce him with his Darts ; therefore he re-*for his* solved to venture and stand his Ground : For, *Back* thought he, † Had I no more in my Eye † *Christi-*than the saving of my Life, 'twould be the an's *Reso-*best Way to stand. *lution at*

So he went on, and *Apollyon* met him : *the Ap-* Now the Monster was hideous to behold ; *protach of* he was cloathed with Scales like a Fish (and *Apollyon*, they are his Pride;) he had Wings like a Dragon, Feet like a Bear, and out of his Belly came Fire and Smoke, and his Mouth was as the Mouth of a Lion. When he was come up to *Christian*, he beheld him with a disdainful Countenance, and thus began to question with him :

Apoll. Whence come you ? And whither are you bound ?

Chr. || I am come from the City of *De-|| Discourse* struction, which is the Place of all Evil, and *Christian* am going to the City of *Zion*.

Ap By this I perceive thou art one of my *and Apol-* Subjects ; for all that Country is mine, and *lyon*. I am the Prince and God of it. How is it then that thou hast run away from thy King ?

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Were it not for that I hope thou may'st do me more Service, I would strike thee now at one Blow to the Ground.

Chr. I was born indeed in your Dominions, but your Service was hard, and your Wages was such as a Man could not live on :

Rom. vi. *For the Wages of Sin is Death* ; therefore when I was come to Years, did, as other considerate Persons do, look out, if perhaps I might mend myself

Apol. There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee ; but since thou complainest of thy Service and Wages, * be content to go back, and what our Country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of Princes, and how can I with Fairness go back with thee ?

Apol. Thou hast done in this according to the Proverb, † *Change a bad for a worse* : But it is ordinary for those who have professed themselves his Servants, after a while to give him the Slip, and return again to me : Do thou so, and all shall be well.

Chr. I have given Him my Faith, and sworn my Allegiance to Him : How then can I go back from this, and not be hanged as a Traytor ?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn and go back.

Chr. What I promised thee, was in my Non age, and besides, I count that the Prince under whose Banner I now stand, is able to absolve me, yea, and to pardon also what I did as to my Compliance with thee : And besides,

* Apolly-on's Flat-tery.
† Apolly-on under-values Christ's Service.

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thee : And besides, O thou destroying *Apollyon*, to speak Truth, I like his Service, his Wages, his Servants, his Government, his Company and Country better than thine, therefore leave off to persuade me any farther, I am his Servant, and will follow him.

Apol. * Consider again, when thou art in * *Apolly-*
cool Blood, what thou art like to meet with *on pleads*
in the Way that thou goest. Thou knowest *the griev-*
that for the most Part his Servants come to *ous Ends of*
an ill End, because they are Transgressors *Christians*,
against me and my Ways ; how many of *to dissuade*
them have been put to shameful Deaths ! Christian
And besides thou countest his Service better *from per-*
than mine, whereas he never came yet from *sisting in*
the Place where he is, to deliver any that *his Ways*.
served him out of their Hands : But as for
me, how many Times, as all the World well
knows, have I delivered, either by Power or
Fraud, those that have faithfully served me,
from him or his, tho' taken by them ! And
so will I deliver thee.

Chr. His forbearing at present to deliver
them, is on purpose to try their Love, whe-
ther they will cleave to him to the End :
And for the ill End thou sayest they come
to, that is most Glorious in their Account :
But for present Deliverance, they do not
much expect it : For they stay for their
Glory, and then they shall have it, when
their Prince comes in His, and the Glory of
the Angels.

Apol. Thou hast already been unfaithful in
thy service to him, and how dost thou think
to receives Wages of him ?

Chr. Wherein, O *Apollyon* ! have I been
unfaithful to him ?

* Apoll- *Apol.* Thou didst faint at * first setting
on pleads out, when thou wast almost choaked in the
Christian's Gulph of *Despond*; thou didst attempt wrong
Infirmities Ways to be rid of thy Burthen, whereas thou
againſt should have ſtaid till thy Prince had taken it
him. off. Thou didst finally ſleep, and loſe thy
 choice Things. Thou wast almost persuaded
 to go back at the Sight of the Lions; and
 when thou talkeſt of thy Journey, and of
 what thou haſt heard and ſeen, thou art in-
 wardly deſirous of Vain-glory in all that thou
 ſayeſt or doeſt.

Chr. All this is true, and much more,
 which thou haſt left out; but the Prince
 whom I ſerve and honour, is merciful, and
 ready to forgive: But, beſides, theſe Infirmi-
 ties poſſeſſed me in thy Country, for there I
 ſucked them in, and I have groaned under
 them, being ſorry for them, and have ob-
 tained Pardon of my Prince.

Apollyon *Apol.* Then *Apollyon* broke out into a great-
in a Rage er Rage, ſaying, I am an Enemy to this
falls upon Prince, I hate his Perſon, his Laws, and Peo-
Christian. ple. I am come out on purpoſe to withſtand
 thee.

Chr. *Apollyon*; beware what you do; for I
 am in the King's Highway, the Way of Ho-
 lineſs; therefore take heed to yourſelf.

Apol. Then *Apollyon* ſtraddled quite over the
 whole Breadth of the Way, and ſaid, I am
 void of Fear in this Matter. Prepare thyſelf
 to die; for I ſwear by my infernal Den, that
 thou ſhalt go no further: Here will I ſpill
 thy Soul. And with that he threw a flaming
 Dart at his Breſt; but *Chriſtian* had a Shield
 in his Hand, with which he caught it, and
 ſo prevented the Danger of that.

Then

Then did *Christian* draw, for he saw 'twas Time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in the * Head, in his Hand, * *Christi-* and Foot: This made *Christian* give a little ^{an wound-} back; *Apollyon* therefore followed his Work ^{ed in his} amain, and *Christian* again took Courage, Under- and resisted as manfully as he could. This ^{standing,} fore Combat lasted for above half a Day, Faith, and even till *Christian* was almost quite spent. ^{Conversa-} For you must know, that *Christian*, by rea- tion. son of his Wounds, must needs grow weaker and weaker.

Then *Apollyon*, espying this Opportunity, began to gather up close to *Christian*, and wrestling with him, gave him a dreadful † Fall, and with that *Christian's* Sword flew † *Apolly-* cut of his Hand. Then said *Apollyon*, I am on castles- sure of thee now. And with that he had al- *Christi-* most prest him to Death; so that *Christian* down to the began to despair of Life: But, as God would Ground. have it, while *Apollyon* was fetching his last Blow, thereby to make an End of this good Man, *Christian* nimbly stretched out his Hand for his § Sword, and caught it, saying, § *Christi-* || Rejoice not against me, O mine Enemy, an's *ViRo-* when I fall, I shall arise; and with that gave ^{ry over} him a deadly Thrust, which made him give *Apollyon*. back, as one that had received his mortal || *Mic. vii.* Wound. *Christian* perceiving that, made at 8. him again, saying, Nay, in all these Things we *Rom. 8. 9.* are more than conquerors, throu' him that *Jam iv. 7.* loved us. And with that *Apollyon* spread forth his Dragon's Wings, and ^{ed} him away, that *Christian* saw him no more.



A more unequal Match can hardly be,
Christian must fight a Dragon; but you see
 'The valiant Man by handling Sword and Shield,
 Does make him, tho' a Dragon, quit the Field.

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In this Combat no Man can imagine, unless he had seen and heard, as * I did, what * *A brief Yellowing and hideous Roaring Apollyon made Relation of all the Time of the Fight; he spake like a the Combat Dragon: And on the other Side what Sighs by the Spec- and Groans burst from poor Christian's Heart. tators.*

I never saw him all the while give so much as one pleasant Look, 'till he perceived he had wounded Apollyon with his two-edged Sword, then indeed he did smile, and look upward; but 'twas the most dreadful Fight that ever I saw.

So when the Battle was over, *Christian said,*
 † *I will here give Thanks to him that hath de-* † *Chri-*
livered me out of the Mouth of the Lion, and *istian gives*
to him that did help me against Apollyon. And God thanks
 so he did, saying, *for his De-*
liverance.

*Great Belzebub, the Captain of this Fiend,
 Design'd my Ruin; therefore to this End
 He sent him harnes'd out, and he with Rage
 That hellish was, did fiercely me engage;
 But blessed Michael helped me, and I,
 By dint of Sword did quickly make him fly:
 Therefore let me to Him give lasting Praise,
 And thank and bless his holy Name always.*

Then there came to him an Hand with some of the Leaves of the Tree of Life, the which *Christian* took and applied to the Wounds that he had received in the Battle, and was healed immediately. He also sat down in that Place to eat Bread, and to drink of that Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his

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* *Christi* Sword drawn in his * *Hand* ; for he said, I an goes on know not but some other Enemy may be at his *Four* hand. But he met with no other Affront ney with from *Apollyon* quite through the Valley.

his *Sword* Now at the End of this Valley was another, called the † *Valley of the Shadow of his Hand*. *Death*, and *Christian* must needs go through it, because the Way to the Cœlestial City lay through the midst of it : Now this Valley is a very solitary Place. The Prophet *Jeremiah* thus describes it : *A Wilderness, [v. 2. 8.] a Land of Desarts, and of Pits, a Land of Drought, and of the Shadow of Death, a Land that no Man (but a Christian) passeth through, and where no Man dwells.*

† *The Valley of the shadow of Death.*

Now here *Christian* was worse put to it than in the Fight with *Apollyon* ; as by the Sequel you shall see.

I saw then in my Dream, That when *Christian* was got on the Borders of the *Shadow of Death*, there met him two Men, † *The Children of the Spies* go to go back ; to whom *Christian* spake as follows :

Num. xiii. *Chr.* Whither are you going ?

Men. They said, Back ! Back ! And we would have you do so too, if either Life or Peace be prized by you.

Chr. Why ! What's the Matter ? said *Christian*.

Men. Matter ! said they, We were going that Way as you are going, and went as far as we durst ; and indeed, we were almost past coming back ; for had we gone a little further, we had not been here to bring the News to thee.

Chr.

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Chr. But what have you met with ? said *Christian*.

Men. Why, we were almost in the *Valley* *Ps.* iv. 10. of the *Shadow of Death*, but that by good *Ps.* i. 17. Hap, we looked before us, and saw the *Danger* before we came to it.

Chr. But what have you seen ? said *Christian*.

Men. Seen ! Why, the *Valley* itself, which is as dark as Pitch ; we also saw there *Hobgoblins*, *Satyrs*, and *Dragons* of the Pit ; we also heard in that *Valley*, a continual *Howling* and *Yelling*, as of *People* under *unutterable* *Misery*, who there sat bound in *Afflictions* and *Irons* ; and over that *Valley* hangs the discouraging *Clouds* of *Confusion*, *John* iii. 5. *Death* also does always spread his *Wings* *c.* x. 22. over it. In a Word, it is every whit dreadful, being utterly without Order.

Chr. Then said *Christian*, I perceive not *Jer.* iii. 6. yet, by what you have said, but what this is my *Way* to the desired *Haven*.

Men. Be it thy *Way*, we will not chuse it for ours.

So they parted, and *Christian* went on his *Way*, but still with his *Sword* drawn in his *Hand*, for fear he should be assaulted.

I saw then in my *Dream*, so far as this *Valley* reached. there was on the *Right* hand a very deep *Ditch* : That it is into which the *Blind* hath led the *Blind* in all *Ages*, and have both there miserably perished. Again, *Ps.* lxxx. behold on the *Left* hand there was a very dangerous *Quag*, into which, if even a *Man* falls, he finds no *Bottom* for his *Foot* to stand

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Into this Quag King *David* did once fall, and had no doubt there been smothered, had not he that is able plucked him out.

The Path-way was here so exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought in the Dark to shun the Ditch on the one Hand, he was ready to tip over into the Mire on the other; also when he sought to escape the Mire, without great Carefulness, he would be ready to fall into the Ditch: Thus he went on, and I heard him here sigh bitterly; for besides the Danger mentioned above, the Path-way was here so dark, that oftentimes when he lift up his Foot to go forward, he knew not where, nor upon what he should set it next.

About the Midst of the Valley, I perceived the Mouth of *Hell* to be, and it stood also hard by the Way-side: Now, thought *Christian*, What shall I do? And ever and anon the Flame and Smoke would come out in such Abundance, with Sparks and hideous Noises, (Things that cared not for *Christian's* Sword, as did *Apollyon* before) so that he was forced to put up his Sword, and betake himself to another Weapon, called *All-Prayer*: So he cried

Eph. vi. 3. in my Hearing, O Lord, I beseech Thee,
 Pl. i. vi. 3. deliver my Soul. Thus he went on a great while, yet the Flames would be reaching towards him: Also he heard doleful Voices, and rushings to and fro, so that some Times he thought he should be trod in Pieces, or trodden down like Mire in the Streets,

Poor
 Good
 Thy
 Chear



Poor Man! where art thou now? Thy Day is Night;
Good Man, be not cast down, thou yet art right.
Thy Way to Heaven lays by the Gates of Hell;
Chear up, Hold out; with Thee it shall go well.

Christian Streets. This frightful Sight was seen, and these dreadful Noises were heard by him for several Miles together; and coming to a Place where he thought he heard a Company of Fiends coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a Mind to go back, then again he thought he might be half Way through the Valley: He remembered also how that he had already vanquished many a Danger; but that the Danger of going back might be much more than to go forward, so he resolved to go on: Yet the Fiend seemed to come nearer and nearer: But when they were come even almost at him, he cried out with a most vehement Voice, *I will walk in the Strength of the Lord God.* So they gave back, and came no farther.

One Thing I would not slip: I took Notice that now poor *Christian* was so confounded, that he did not know his own Voice: And thus I perceived it, just when he was come over-against the Mouth of the burning Pit, one of the wicked Ones got behind him, and stept up softly to him, and whispering, suggested many grievous Blasphemies to him, * which he verily thought had proceeded from his own Mind. This put *Christian* more to it than any Thing that he had met with before; even to think that he should now blaspheme Him that he loved so much before; yet if he could have helped it, he would not have done it: But he had not the Discretion either to stop his Ears, or suggested to know from whence these Blasphemies came.

* *Christian* made believe that he spake Blasphemies, when it was Satan that suggested them into his Mind.

When

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When *Christian* had travelled in this disconsolate Condition some considerable Time, he thought he heard the Voice of a Man as going before him, saying. *Though I walked through the Valley of the Shadow of Death, I will fear no Ill; for thou art with me.* Psal. xxiii. 4.

Then he was glad; and for these Reasons.

First, Because he gathered from thence, That some who feared God, were in the Valley as well as himself.

Secondly, For that he perceived God was with them, tho' in that dark and dismal State: And why not, thought he, with me? tho' by reason of the Impediment that attends this Place, I cannot perceive it.

Thirdly, For that he hoped (could he overcome them) to have Company by-and-by. Job ix. 10.

So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. Amos v. 8. And by-and by the Day broke. Then said *Christian*, He hath turned the *Shadow of Death* into the Morning.

Now *Morning being come, he looked *Christ-back, not out of Desire to return, but to see by the Light of the Day, what Hazards *Break of* he had gone through in the Dark. So he *Day*. saw more perfectly the Ditch that was on the one Hand, and the Quag that was on the other; also how narrow the Way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after
Break

Break of Day, they came not nigh, yet they were discovered to him, according to that which is written, *He discovereth deep Things out of Darkness, and bringeth out to Light the Shadow of Death.*

Now was *Christian* much affected with his Deliverance from all the Dangers of his solitary Way, which Dangers, though he feared them more before, yet he saw them more clearly now, because the Light of the Day made them more conspicuous to him: And about this Time the Sun was rising, and this was another Mercy to *Christian*; for you must note, That though the First Part of the Valley of the *Shadow of Death* was dangerous, yet this Second Part, which he was yet to go, was, if possible, far more dangerous: For, from the Place where he now stood, even to the End of the Valley, the Way was all along set so full of Snares, Traps, Gins, and Nets, here, and so full of Pits, Pit falls, deep Holes, and Shelvings down there, that had it now been dark, as it was when he came the First Part of the Way, had he had a Thousand Souls, they had in Reason been cast away; but as I said, just now the Sun was rising. Then said he, *His Candle shineth on my Head, and by his Light I go through Darkness.*

In this Light therefore he came to the End of the Valley. Now I saw in my Dream, that at the End of this Valley, lay Blood, Bones, Ashes, and mangled Bodies of Men, even of Pilgrims that had gone this Way formerly; and while I was musing what should be the Reason, I espied a little

before

before me a Cave, where two Giants, *Pope* and *Pagan* dwelt in old Time; by whose Power and Tyranny, the Men whose Bones, Blood, Ashes, &c. lay there, were cruelly put to Death. But by this Place *Christian* went without much Danger, whereat I somewhat wondered: But I have learnt since, that *Pagan* had been dead many a Day; and as for the other, tho' he be yet alive, he is by reason of Age, and also of the many shrewd Bruises that he had met with in his younger Days, grown so crazy and stiff in his Joints, that he can do now little more than sit in the Cave's Mouth, grinning at Pilgrims as they go by, and biting his Nails, because he cannot come at them.

So I saw that *Christian* went on his Way, yet at the Sight of the Old Man that sat in the Mouth of the Cave he could not tell what to think, especially because he spake to him, though he could not go after him, saying, You'll never mind till more of you be bound. But he held his Peace, and set a good Face on't, so he went by, and caught no Hurt. Then sang *Christian*,

*O World of Wonders (I can say no less)
That I should be preserv'd in that Distress
That I have met with here! O blessed be
That Hand that from it hath deliver'd me:
Danger in Darkness, Devil, Hell, and Sin,
Did compass me while I this Vale was in;
Sea, Snarles and Pits, and Traps, and Nets did lie
My Path about, that silly worthless I
Might have been catch'd, intangl'd and cast down,
But since I live, let Jesus wear the Crown.*

Now

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Now as *Christian* went on his Way, he came to a little Ascent, which was cast up on purpose that Pilgrims might see before them: Up there, therefore, *Christian* went, and looking forward, he saw *Faithful* before him upon his Journey. Then said *Christian* aloud, Ho, So, Ho! Stay, and I will be your Companion. At that *Faithful* looked behind him: To whom *Christian* cried, Stay, stay till I come up to you. But *Faithful* answered, No, I am upon my Life, and the Avenger of Blood is behind me.

* *Christi-*
an over-
takes
Faithful.

At this *Christian* was somewhat moved, and putting to all his Strength, he quickly got up with * *Faithful*, and did also over-run him; so the Last was the First. Then did *Christian* vain-gloriously smile, because he had gotten the Start of his Brother; but not taking good heed to his Feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to him to help him.

† *Christi-*
an's Fall
makes
Faithful
and he go
lovingly
together.

Then I saw in my Dream they went very lovingly † on together, and had sweet Discourse of all Things that had happened to them in their Pilgrimage: And thus *Christian* began:

Chr. My honoured and well-beloved Brother *Faithful*, I am glad that I have overtaken you, and that God hath so tempered our Spirits, that we can walk as Companions in this so pleasant a Path.

Faith. I thought, dear Friend, to have had your Company quite from our Town; but you did get the Start of me: Wherefore I was forced to come thus much of the Way alone.

Chr.

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Chr. How long did you stay in the City of Destruction, before you set out after me in our Pilgrimage?

Faith. * 'Till I could stay no longer; for * *Their*
there was great Talk presently after you were *Talk about*
gone out, that our City would in a short *the Coun-*
Time with Fire from Heaven, be burned *try from*
down to the Ground. *whence*

Ch. What! did your Neighbours talk so? *they came.*

Faith. Yes, 'twas for a while in every Body's Mouth.

Chr. What! and did no more of them
out you come out to escape the Danger?

Faith. Tho' there was, as I said, a great
Talk thereabout, yet I do not think they did
firmly believe it. For in the Heat of the
Discourse, I heard some of them deridingly
speak of you, and of your desperate Journey
(for so they called this your Pilgrimage.)
But I did believe, and do still, that the End
of our City will be with Fire and Brimstone
from Above; and therefore I have made my
Escape.

Chr. Did you hear no Talk of Neighbour
Pliable?

Faith. Yes, *Christian*, I heard that he followed you 'till he came to the *Slough of Despond*; where, as some say, he fell in: But he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of Dirt.

Chr. And what said the Neighbours to him?

Faith. Why, he hath since his going back, *How Pliable*
been had greatly in Derision, and that *blew as ac-*
mong all Sorts of People; some do mock *counted of*
and despise him, and scarce will any *set when he*
him got Home.

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him to work. He is now seven times worse than if he had never gone out of the City.

Cbr. But why should they be so set against him, since they also despise the Way that he forsook?

Jer. xxviii. *Faith.* O they say, *Hang him, he is a Turncoat, he is not true to his Profession!* I think

18, 19.

God has stirred up his Enemies to hiss at him and make him a Proverb, because he hath forsaken the Way.

Cbr. Had you no Talk with him before you came out?

Faith. I met him once in the Streets, but he leered away on the other Side, as one ashamed of what he had done; so I spake not to him.

Cbr. Well, at my first setting out, I had Hopes of that Man: But now I fear he will perish in the Overthrow of the City.

* Pet. ii.

22.

The Dog and Sow.

it has happened to him according to the true Proverb, *The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the Mire.*

Faith. They are my Fears of him too, but who can hinder that which will be.

Cbr. Well, Neighbour *Faithful*, said *Christian*, let us leave him, and talk of Things that more immediately concern ourselves. Tell me now what you have met with in the Way as you came: For I know you have met with some Things, or else it may be written for a Wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without *Faithful* that Danger; only I met with one who assaulted by Name was *Wanton*, who had like to have done me a Mischief.

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Chr. 'Twas well you escaped her Net :
Joseph was hard put to it by her, and he
escaped her as you did, but it had like to Gen.
have cost him his Life. But what did she do xxix. 11,
you ? 12, 13.

Faith. You cannot think (but that you
now something) what a flattering Tongue
she had ; she lay at me hard to turn aside
with her, promising me all manner of Con-
tent.

Chr. Nay, she did not promise you the
content of a good Conscience.

Faith. You know that I mean all carnal
and fleshly Content.

Chr. Thank God you have escaped her,
he abhorred of the Lord shall fall into her Prov. xxii.
itch. 24.

Faith. Nay, I know not whether I did
holly escape her or no.

Chr. Why, I hope you did not consent to
her Desire ?

Faith. No, not to defile myself ; for I re-
membered an old Writing that I had seen,
which said, *Her Steps take hold of Hell : So* Prov. v. 5.
but mine Eyes, because I would not be be- Job 31. 1.
itched with her Looks. Then she railed on
me, and I went my Way.

Chr. Did you meet with no other Assault
you came ?

Faith. When I came to the Foot of the Hill
called *Difficulty*, I met a very aged * Man, * *He was*
asked, What I was, and whither bound ? *assaulted*
told him, That I was a Pilgrim, going to by Adam
the Coelestial City. Then said the Old Man, *the First.*
You lookest like an honest Fellow ; wilt
you be content to dwell with me, for the
pages that I shall give thee ? Then I asked
him

him his Name, and where he dwelt? He said, His Name was *Adam the First*, and that he dwelt in the Town of *Deceit*. I asked him then, What was his Work? And what the Wages that he would give? He told me

Eph. iv. 22. That his Work was many *Delights*, and his Wages, That I should be his Heir at last. I farther asked, What House he kept, and what other Servants he had? So he told me That his House was maintained with all the Dainties in the World, and that his Servants were those of his own begetting. Then I

John xi. 16. asked, How many Children he had? He said, That he had but Three Daughters, *The Lust of the Flesh, The Lust of the Eyes, and The Pride of Life*; and that I should marry them if I would. Then I asked, How long Time he would have me to live with him. And he told me, As long as he lived himself.

Chr. Well, and what Conclusion came the Old Man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with him, for I thought he spake very fair; but looking on his Forehead, as I talked with him, I saw there written, *Put off the Old Man with his Deeds*.

Chr. And how then?

Faith. Then it came burning hot into my Mind, that whatever he said, and howsoever he flattered, when he got me Home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the Door of his House. Then he reviled me, and told me, That he would send such a one after me, that would make the Way bitter to my Soul. So I turned to

away

away from him; but just as I turned myself to go thence, I felt him take hold of my Flesh, and gave me such a deadly Twitch back, that I thought he had pulled Part of me after himself: This made me cry, *O wretched Man!* So I went on my Way up the Hill.

Now when I had got about half Way up, I looked behind me, and saw one coming after me, *swift as the Wind*, for he overtook me just about the Place where the *Scatter* 24.

Chr. Just there (said *Christian*) did I sit down to rest me; but being overcome with sleep, I there lost this *Roll* out of my Bosom.

Faith. But, good Brother, hear me out: So soon as the Man overtook me, he was Bag Word and a Blow; for down he knocked me, and laid me for dead: But when I was a little come to myself again, I asked him, Wherefore he served me so? He said, Because of my secret inclining to *Adam* the First: And with that he struck me another deadly Blow on the Breast, and beat me down backwards: So I lay at his Foot as dead, as before. When I came to myself again, I cried him Mercy: But he said, *I know not how to show Mercy*: And with that he knocked me down again. He had doubtless made an End of me, but for one that came by, who bid him forbear.

Chr. Who was he that bid him forbear?

Faith. I did not know him at first; but as he went by, I perceived the Holes in his Hands and in his Side: Then I concluded that he was our Lord. So I went up the Hill.

Chr.

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Cbr. That Man that overtook you was
**The Tem- Moses.* * He spareth none, neither knoweth
 per of Mo- he how to shew Mercy to those that trans-
 ges. gress his Law.

Faith. I know him very well; it was not
 the first Time that he had met with me.
 'Twas he that came to me when I dwelt
 secure at Home, and that told me, He
 would burn my House over my Head if I
 staid there.

Cbr. But did you not see the House that
 stood there on the Top of the Hill, on the
 Side of which *Moses* met you?

Faith. Yes, and the Lions too, before I
 came at it; but for the Lions, I think they
 were asleep, for it was about Noon; and be-
 cause I had so much of the Day before me, I
 passed by the Porter, and came down the Hill.

Cbr. He told me, indeed, That he saw
 you go by, and I wish you had called at the
 House; for they would have shewed you so
 many Rarities, that you would scarce have
 forgot them to the Day of your Death. But
 pray tell me, Did you meet no body in the
 Valley of Humiliation?

† *Faith- Faith.* Yes, I met with one † *Discontent,*
 ful assault- who would willingly have persuaded me to
 ed by Dis- go back again with him: His Reason was,
 content. For that the Valley was altogether without
 Honour. He told me moreover, That there
 to go, was the Way to disoblige all my
 Friends, as *Pride, Arrogancy, Self-Conceit,*
Worldly-Glory, with others, who he knew, as
 he said, would be much offended, if I made
 such a Fool of myself as to wade through this
 Valley.

Cbr. Well, and how did you answer him?

Faith

Faith. I told him, * That altho' all these * *Faith-*
that he named might claim Kindred of me, ful's *An-*
and that rightly (for indeed they were my *swor to*
Relations, according to the Flesh) yet since I Discon-
became a Pilgrim, they had disowned me, tent.
and I also have rejected them; and there-
fore they are no more to me now, than if
they had never been of my Lineage. I told
him moreover, That as to this *Valley*, he
had quite misrepresented the Thing; for *be-*
fore Honour is Humility, and a haughty Spirit
before a Fall. Therefore, said I, I had ra-
ther go through this Valley to the Honour
that was so accounted by the Wisest, than
chuse that which he esteemed most worthy of
our Affections.

Chr. Met you with nothing else in that
Valley.

Faith. Yes, I met with † *Shame*, but of † *He is*
all the Men I met with in my Pilgrimage, he *assaulted by*
I think, bears the wrong Name; the other Shame.
would be said *nay*, after a little Argumenta-
tion, and (somewhat else) but that bold-fac'd
Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! Why he objected against
Religion itself; he said, 'Twas a pitiful, low,
sneaking Business for a Man to mind Religion;
he said, That a tender Conscience was an un-
manly Thing, and for a Man to watch over
his Words and Ways, so as to tie up himself
from that hectoring Liberty that the *Spirits*
of the Time accustom themselves to, would
make him the Ridicule of the Times. He
said also, That but few of the *Mighty, Rich,*
or *Wise*, were ever of my Opinion, nor any of
them neither, before they were persuaded to

E

be

1 Cor. i. be Fools, and to be of a voluntary Fondness
26. ch. iii. to venture the Loss of all, for no Body knows
18. what He moreover objected the base and

Phil. iii. low Estate and Condition of those that were
chiefly the Pilgrims of the Times in which
7, 9. they lived; also their Ignorance, and Want

John vii. of Understanding in all natural Sciences.
48. Yea, he did hold me to it at that rate also,

about a great many more Things than I here
relate, as, ' That it was a Shame to sit
' whining and mourning under a Sermon,
' and a Shame to come sighing and groan-
' ing Home. That it was a Shame to ask
' my Neighbour Forgiveness for petty Faults,
' or to make Restitution where I have taken
' from any. He said also, That Religion
' made a Man grow strange to the Great,
' because of a few Vices (which are called by
' finer Names) and make him own and re-
' spect the Base, because of the same Religi-
' ous Fraternity: And is not this, *said he*, a
' Shame?'

Cbr. And what did you say to him?

Faith. Say! I could not tell what to say
at first. Yea, he put me to it, that my Blood
came up in my Face; even this *Shame*
fetched it up, and had almost beat me quite
off. But at last I began to consider, That
Luke xvi. *that which is highly esteemed among Men*
19. *is bad in Abomination with God.* And I
thought again, This *Shame* tells me what
Men are, but it tells me nothing what God
or the Word of God is. And I thought
moreover, That at the Day of Doom, we
shall not be doomed to Death and Fire, ac-
cording to the hectoring Spirits of the World,

but

but according to the *Wisdom and Law of the Highest*. Therefore, thought I, what God says is best indeed, is best, though all the Men in the World are against it: Seeing then that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the Poor Man that loveth Christ, is Richer than the Richest Man in the World that hates him; *Shame* depart, thou art an Enemy to my Salvation; shall I entertain Thee against my Sovereign Lord? How then shall I look him in the Face at his Coming? Should I now be ashamed of his Ways and Servants, how can I expect the Blessing? But indeed *Shame* Mark iii. was a bold Villain; I could scarce shake him 38. out of my Company; yea, he would be hunting of me, and continually whispering me in the Ear, with some or other of the Infirmities that attend Religion; but as I told him, 'Twas in vain to attempt farther in this Business, for these Things that he disdained, in those did I see most Glory: And so at last I got past this importunate One. And when I had shaken him off, then I began to sing,

*The Tryals that those Men do meet withal,
That are obedient to the Heavenly Call,
Are manifold, and suited to the Flesh.
And come, and come, and come again afresh;
That now or sometime else, by them we may
Be taken, overcome, and cast away.
O! let the Pilgrims, let the Pilgrim then,
Be vigilant, and quit themselves like Men.*

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Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely, for of all, as thou sayest, I think he has the wrong Name; for he is so bold as to follow us in the Streets, and to attempt to put us to Shame before all Men; that is, to make us ashamed of all that which is Good; but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him, for notwithstanding all his Bravadoes, he promoteth the Fool, and none else: *The Wise*

Prov. iii. *shall inherit Glory, saith Solomon, but Shame shall be the Promotion of Fools.*

Faith. I think we must cry to him for Help against Shame, that would have us be valiant for Truth upon the Earth.

Chr. You say true: But did you meet with no Body else in that Valley?

Faith. No, not I, for I had Sun-shine all the rest of the Way through that, and also through the *Valley of the Shadow of Death.*

Chr. 'Twas well for you: I'm sure it fared far otherwise with me: I had for a long Season, as soon as I almost entered into the Valley, a dreadful Combat with that foule Fiend *Apollyon*; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to Pieces. For as he threw me, my Sword flew out of my Hand; nay, he told me, He was full of me; but I cried unto God, and he heard me, and delivered me out of all my Trouble. Then I entered into the *Valley of the Shadow of Death*, and had no Light, for almost half the Way through it. I thought I should have been killed there over a

over; but at last Day broke, and the Sun arose, and I went through that which was behind with far more Ease and Quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful*, as he chanced to look on one Side, saw a Man whose Name was *Talkative*, walking at a Distance beside them (for in this Place there was Room enough for them all to walk) * He was a tall Man, * *Talkative* and something more comely at a Distance *described* than at hand: To this Man *Faithful* addressed himself in this Manner:

Faith. Friend, Whither away? Are you going to the Heavenly Country?

Talk. I am going to the same Place.

Faith. That is well; then I hope we shall have your good Company.

Talk. With a very good Will, will I be your Companion.

Faith. Come on then, let us go together, *Faithful* and let us spend our Time in discoursing of *and Talkative* Things that are profitable. *enter*

Talk. To talk of Things that are good, to *into Discourse* is very acceptable, with you, or with any *course*. other, and I am glad that I have met with those that incline to so good a Work: For to speak the Truth, * there are but few that * *Talkative* care thus to spend their Time (as they are on *their Travels*) but chuse much rather to be *like of his* speaking of Things to no Profit; and this *Discourse* hath been a Trouble to me.

Faith. That is indeed a Thing to be lamented; for what Thing so worthy of the Use of the Tongue and Mouth of Men on Earth, as are the Things of the God of Heaven?

Talk. I like you wonderfully well, for your Sayings are full of Convictions; and I

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I will add, What Thing is so pleasant, and what so profitable, as to talk of the Things of God?

What Things so pleasant? (that is, if a Man hath any Delight in Things that are wonderful) For Instance: If a Man doth delight to talk of the History, or the Mystery of Things, or if a Man doth love to talk of Miracles, Wonders, or Signs; where shall he find Things recorded so delightfully, and so sweetly penn'd, as in the Holy Scriptures?

Faith. That's true; but to profit by such Things in our Talk, should be our chief Design.

Talkative's fine
Discourse.

Talk. That is it that I said; for to talk of such Things is most profitable, for by so doing a Man may get Knowledge of many Things, as of the Vanity of Earthly Things, and the Benefit of Things Above, (thus in general) but more particularly, By this a Man may learn the Necessity of the *New Birth*, the Insufficiency of our Works, the Need of Christ's Righteousness, &c.

Besides, by this a Man may learn what it is to *repent*, to *believe*, to *pray*, to *suffer*, or the like. By this a Man may learn what are the great Promises and Consolations of the Gospel to his own Comfort. Further by this a Man may learn to *refute false Opinions*, to *windicate the Truth*, and also to *instruct the Ignorant*.

Faith. All this is true, and glad am I to hear these Things from you.

Talk. Alas! the Want of this is the Cause why so few understand the Need of Faith, and the Necessity of a Work of Grace in their Soul,

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Soul, in order to eternal Life ; but ignorantly live in the Works of the Law, by the which a Man can by no Means obtain the Kingdom of Heaven.

Faith. But by your Leave, Heavenly Knowledge of these is the Gift of God ; no Man attaineth to them by Human Industry, or only by the Talk of them.

Talk. All that I know very well. For *A O brave Man can receive nothing except it be given him from Heaven ; all is of Grace, not of Works.* I could give you an Hundred Scriptures for the Confirmation of this. Talkative.

Faith. Well then, said *Faithful*, What is that One Thing, that we shall at this Time found our Discourse upon ?

Talk. What you will ; I will talk of Things Heavenly, or Things Earthly, Things Moral, or Things Evangelical. Things Sacred, or Things Prophane, Things Past, or Things to Come, Things Foreign, or Things at Home, Things Essential, or Things Circumstantial ; provided all be done to our Profit.

Faith. Now did **Faithful* begin to wonder, * *Faithful* and stepping to *Christian* (for he walked all *beguiled by* this while by himself) he said to him, but softly, *Talkative*. What a brave Companion have we got ! Surely this Man will make a very excellent Pilgrim.

Cbr. At this *Christian* modestly smiled, and said, † This Man with whom you are so † *Christian* taken, will beguile with this Tongue of his, *makes a* Twenty of them that know him not. *Discovery*

Faith. Do you know him then ? *of Talkative,*

Cbr. Know him ! Yes, better than he *tive, telling Faithful who he* knows himself. *ful who he*

Faith. Pray what is he ?

Cbr. His Name is *Talkative*, he dwelleth *was.*

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in our Town. I wonder that you should be a Stranger to him, only I consider that our Town is large.

Faith. Whose Son is he, and whereabouts doth he dwell?

Chr. He is the Son of one *Say-well*, he dwells in *Prating-Row*; and is known of all that are acquainted with him by the Name of *Talkative* in *Prating-Row*; and notwithstanding his fine Tongue, he is but a sorry Fellow.

Faith. Well, he seems to be a very pretty Fellow.

Chr. That is to them that have not a thorough Acquaintance with him, for he is *best* Abroad, near Home he is *ugly* enough: Your saying that he is a pretty Man, brings to my Mind what I have observed in the Work of the Painter, whose Pictures shew best at a Distance, but are very unpleasing at close Sight.

Faith. I am ready to think you did but jest, because you smiled.

Chr. God forbid that I should jest, tho' I smiled in this Matter, or that I should accuse any falsely; I will give you a farther Discovery of him. This Man is for any Company, and for any Talk; as he talketh now with you, so will he talk when he is on the Ale-bench; and the more Drink he hath in his Crown, the more of these Things he hath in his Mouth; Religion hath no Place in his Heart, or House, or Conversation; and all he hath lies in his Tongue, and his Religion is to make a Noise therewith.

Faith. Say you so! Then I am in this Man greatly deceived.

Chr.

Chr. Deceived! You may be sure of it. *Mat. xxiv.* Remember the Proverb, *They say and do* *1 Cor. iv.* not; but the Kingdom of God is not in Word, Talkative but in Power. He talketh of Prayer, of talks but Repentance, of Death, and of the *New does not.* Birth; but he knows but only to talk of 'em. I have been in his Family, and have observed him both at Home and Abroad, and I know what I say of him is the Truth. * His * *His* House is as empty of Religion as the *White House* is of an Egg is of Savour. There is neither empty of Prayer nor Sign of Repentance for Sin: Yea, Religion. the Brute in his Kind serves God far better than he. † He is the very Stain, Reproach, † *He is a* and Shame of Religion to all that know *Stain to* him; it can hardly have a good Word in Religion. all that End of the Town where he dwells, *Rom. ii.* through him. Thus say the common People 24, 25. that know him, † *A Saint Abroad, and a † The Pro-* Devil at Home. His poor Family finds it *verb that* so: He is such a Churl, such a Railer at, *goes of* and so unreasonable with his Servants, that *him.* they neither know how to do for, or to speak to him. Men that have any Dealings with him, say, *I'd better deal with a Turk than with him, for fairer Dealings I shall have at his Hands.* This Talkative, if it be possible, will go beyond them, defraud, beguile, and over-reach them; besides, he brings up his Sons to follow his Steps, and if he finds in any of them a foolish Timorousness (for so he calls the first Appearance of a tender Conscience) he calls them Fools and Blockheads, and by no Means will employ them in much, or speak to their Commendation before others. For my Part, I am of Opinion, that he has *by his wicked*

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Life, caused many to stumble and fall, and will be, if God prevents not, the Ruin of many more.

Faith. Well, my Brother, I am bound to believe you, not on'y because you say you knew him, but also because like a Christian, you make your Reports of Men. For I cannot think that you speak these Things of Ill-Will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea, had I received this Report at their Hands only that are Enemies to Religion, I should have thought it had been a Slander. A Lot that often falls from bad Mens Mouths, upon good Mens Names and Professions. But all these Things yet, and a great many more as bad, of my own Knowledge I can prove him guilty of. Besides, good Men are ashamed of him, and they can neither call him Brother nor Friend; the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that *Saying and Doing are two Things*, and hereafter I shall better observe this Distinction.

Chr. They are two Things indeed, and are as diverse as are the Soul and the Body; for as the Body without the Soul is but a

* *The Case* dead * Carcass; so *Saying*, if it be alone, is but a dead Carcass only. The Soul of
cast of Religion. Religion is the practical Part * Pure Religion
J. m. i. 27 * ligion and undefiled before God and the
S. e. ver. 2 * Father, is this, To visit the Fatherless and
 3. 24. 25. * Widows in their Afflictions, and to keep
 26. himself unspotted from the World. This

Talkative is not aware of; he thinks that
 Hearing

Hearing and Saying will make a good Christian ; and thus he deceiveth his Soul. *Hearing* is but as the Sowing of the Seed ; *Talking* is not sufficient to prove that Fruit is indeed in the Heart and Life : And let us assure ourselves, That at the Day of Doom Men shall be judged according to their Fruit : It will not be said then, *Did you believe ?* but, *Were you Doers, or Talkers only ?* and accordingly they shall be judged. The End of the World is compared to our Harvest, and you know Men at Harvest regard nothing but Fruit. Not that any Thing can be accepted that is not of Faith ; but I speak this to shew how insignificant the Profession of *Talkative* will be at that Day.

Faith. This brings to my Mind that of Lev. xii. *Moses*, by which he described the Beast that Deut. xxxv is unclean. * *He is such a one that parteth* * Faithful the Hoof and cheweth the Cud ; not that parteth the Hoof only, or that chewed the Cud only, of the The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And *Talkative*, this truly resembleth *Talkative* ; he cheweth 2 Cor. xi. 1. upon the Word, but yet he divideth not the 1, 2, 3. Hoof, he parteth not the Way of Sinners ; ch. x.v. 7. but as the Hare, he retaineth the Foot of a Dog or Bear, and therefore he is Unclean.

Chr. You have spoken for ought I know, the true Gospel Sense of those Texts ; and I will add another Thing : *Paul* calleth some Men, yea, and those great Talkers too, *Sounding Brass*, and *tinkling Cymbals* : That live like to is, as he expounds them in another Place, *Things that have sound without Life, giving sound ; Things sound without out Life.*

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without Life, that is, without true Faith and Grace of the Gospel; and consequently, Things that shall never be placed in the Kingdom of Heaven, among those that are the Children of Life; tho' their *Sound* by their *Talk*, be as it were the Tongue or Voice of an Angel.

Faith. Well, I was not so fond of his Company at first, but I am as sick of it now: What shall we do to be rid of him?

Cbr. Take my Advice, and do as I bid you, and you shall find that he will soon be sick of your Company too, except God shall touch his Heart and turn it.

Faith. What would you have me do?

Cbr. Why, go to him, and enter into some serious Talk about the *Powers of Religion*, and ask him plainly (when he has approv'd of it, for that he will) whether this Thing be set up in his Heart, House, or Conversation.

Faith. Then *Faithful* stept forward again, and said to *Talkative*, Come, what Chear? How is it now?

Talk. I thank you, well; I thought we should have had a great deal of Talk by this Time.

Faith. Well, if you will, we will fall to it now; and since you have left it to me to state the Question, let it be this: How doth the Saving Grace of God discover itself, when it is in the Heart of Man?

Talkative. *Talk.* I perceive then that our Talk must be *true*, *false* about the Power of Things: Well, 'tis a very good Question, and I shall be willing to answer you. And take my Answer in brief, thus: *Discovery of Grace.*

First. Where the Grace of God is in the Heart, it causeth there great Outcry against Sin. *Secondly,*—

Faith.

Faith. Nay, hold, let us consider one at once; I think you should rather say, It shews itself by inclining the Soul to abhor its Sin.

Talk. Why, what Difference is there between Crying out against, and Abhorring of Sin?

Faith. O! a great deal: * A Man may cry * *The cry-* out against Sin in Policy, but he cannot abhor ing out a- it, but by Virtue of Godly Antipathy against *gainst Sin,* it. I have heard many cry out against Sin in *no Sign of* the Pulpit, who yet can abide it well enough *Grace.* in the House, Heart, and Conversation: *Jo- Gen. 39.* *seph's* Mistress cried with a loud Voice, as if *15.* she'd been very holy; but would willingly notwithstanding that have committed Unclean- ness with him. Some cry out against Sin, as a Mother cries out against her Child in her Lap, when she calls it Slut and naughty Girl, and then falls to hugging and kissing of it.

Talk. You lie at the catch I perceive.

Faith. No, not I, I am only for setting Things right. But what is the Second Thing whereby you will prove a Discovery of a Work of Grace in the Heart?

T. Great Knowledge of Gospel Mysteries.

Faith. This Sign should have been first, but first or last, it is all false; for Knowledge, † † *Great* great Knowledge may be obtained in the My- *Knowledge* steries of the Gospel, and yet no Work of *no Sign of* Grace in the Soul. Yea, if a Man have all *Grace.* Knowledge, he may yet be nothing; and so *1. Cor. 39.* consequently be no Child of God. When Christ said, *Do you now all these Things?* And the Disciples answer'd, *Yea*; he added, *Blessed are* *Two Sarts* *ye if you do them.* He doth not lay the Blessing of *Know-* in the knowing of them, but in the doing of *ledge.* them. For here is a Knowledge that is not attended with doing; *He that knoweth his Ma-* *ster's*

ster's Will and do it not. A Man may know like an *Angel*, and yet be no *Christian*: Therefore your Sign of it is not true. Indeed, to *know* is a Thing that pleaseth Talkers and Boasters; but to *do* is that which pleaseth God: Note, That the Heart cannot be good without Knowledge, for without that the Heart is nought: There are therefore two Sorts of Knowledge, Knowledge that resteth in the bare Speculation of Things, and Knowledge that is accompanied with the Grace of *Faith* and *Love*; which puts a Man upon doing even the Will of God from the Heart. The first of these will serve the *Talker*, but without the other the *true Christian* is not con-

* *True* tent. * *Give me Understanding, and I shall Knowledge keep thy Law; yea, I shall observe it with all attended my whole Heart,* Psal. xli. 19, 20.
with En- Talk. You lie at the catch again, that is deavours. not for Edification.

One good Faith. Well, if you please, propound another Sign of other Sign, How this Work of Grace discovereth itself where it is.

Jo. xvi. 8. Talk. Not I, for I see we shall not agree.
from 7. 24. Faith. Will you give me Leave?

John vi. 9. Talk. You may use your Liberty.

Mark vi. Faith. A Work of Grace in the Soul discovered covereth itself either to him that hath it, or 16. to the Stander by. To him that hath it, 18. thus it gives him Conviction of Sin, especially the Defilement of his Nature, and the Jer. 31. 9 Sin of Unbelief, (for the Sake of which he Gal. ii 15. is fare to be damned, if he findeth not Mercy at God's Hand, by Faith in Jesus Christ.) Act. v. 6. This Sight and Sense of Things worketh in him Sorrow and Shame for Sin: He findeth, moreover, revealed in him the Saviour

of the World, and the absolute Necessity of closing with him for Life, at the which he findeth Hungerings and Thirstings after him; to which Hungerings, &c the Promise is made. Now according to the Strength or Weakness of his Faith in his Saviour, so is his Joy and Peace, so is his Love to Holiness, so are his Desires to know more and more, and also to serve him in this World. But tho' I say it discovers itself thus unto him, yet it is but seldom that he is able to conclude, that this is a Work of Grace, because his Corruptions now, and his abused Reason makes his Mind mis-judge in this Matter; therefore in Rom. xx. him that hath this Work, there is required a 10.

very sound Judgment, before he can with Stea- Ph.viii.17. diness conclude, that this is a *Work of Grace*. Mat. v. 9.

To others it is thus discovered.

Jo.xxiv.19

1. By an experimental Confession of his Ps. l. 10. Faith in Christ: 2. By a Life answerable to John xiii. that Confession, to wit, a Life of Holiness, 5, 6.

Heart Holiness, Family Holiness, if he hath a Ezek. ix. Family, and by *Conversation Holiness* in the 43.

World; which in general teacheth him inwardly to abhor his Sin, and himself, for that, in secret to suppress it in his Family, and promote Holiness in the World, not by *Talk* only, as an Hypocrite or talkative Person may do, but by a practical Subjection in Faith, and Love to the Power of the Word: And now, Sir, as to this brief Description of the *Work of Grace*, and also the Discovery of it, if you have ought to object, object: If not, then give me Leave to propound to you a *Second Question*.

Talk. Nay, my Part is not now to object, but to hear: Let me therefore have your *Second Question*.

Faith.

* *Another Faith.* It is this. Do you experience this good Sign first Part of the Description of it? * And of Grace. doth your Life and Conversation testify the same? Or, Standeth your Religion in Word or Tongue, and not in Deed or Truth? Pray, if you incline to answer me in this, say no more than you know the God above will say *Amen* to; and also nothing but what your Conscience can justify you in: *For not he that commendeth himself is approved, but whom the Lord commendeth.* Besides, to say I am thus and thus, when my Conversation and all my Neighbours tell me I lie, is great Wickedness.

† *Talkative not pleased with Faithful's Question.*

Talk. Then † *Talkative* at first began to blush, but recovering himself, he thus replied: You come now to Experience, to Conscience, and God, and to appeal to him for Justification of what is spoken. This kind of Discourse I did not expect, nor am I disposed to give an Answer to such Questions, because I count not myself bound thereto, unless you take upon you to be a Catechizer, and tho' you should do so, yet I may refuse to make you my Judge. But I pray, will you tell me why you ask me such Questions?

The Reason why Faithful put to him that Question.

Faithful's plain-dealing with Talkative.

Faith. Because I saw you forward to talk, and because I knew you had ought else but Notions. Besides, to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in Talk, that your Conversation gives your Profession the Lie. They say you are a Sport amongst Christians, and Religion fareth the worse for your ungodly Conversation; and some already have stumbled at your wicked Ways, and that more are in Danger of being destroyed thereby: your Religion,

in Ale-house, and Covetousness, Uncleanliness, Swearing, Lying, and vain Company keeping, &c. will stand together. The Proverb is true of you which is said of a Whore; to wit, *That she is a Shame to all Women*, so are you a Shame to all Professors.

Talk. Since you are ready to take up Re- Talkative port, and to judge so rashly as you do, I can- *flings away* not but conclude, you are some peevish or me- *from Faith-* lancholick Man, not fit to be discoursed with, ful. and so Adieu.

Cbr. Then came *Christian* up, and said to his Brother, I told you how it would happen, your Words and his Lusts could not agree; he had rather leave your Company, than reform his Life; but he is gone, as I said, * let him go; the Loss is no Man's but his own; he has sav'd us the Trouble of go- ** A good Riddance.* ing from him; for he continuing (as I suppose he will) as he is, would have been but a Blot in our Company; besides, the Apostle says, *From such withdraw thyself.*

Faith. But I am glad we had this little Discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so I am clear of his Blood if he perisheth.

Cbr. You did well to talk so plainly to him as you did; there is but little of this faithful Dealing with Men now-a-days, and that makes Religion *stink so in the Nostrils* of many as it doth; for they are these Talkative Fools, whose whole Religion is only in Words, and are debauched and vain in their Conversation (that being so much admitted into the Fellowship of the Godly) do puzzle the World, blemish Christianity, and grieve

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grieve the Sincere, I wish that all Men would deal with such as you have done, then should they be either made more comfortable to Religion, or the Company of Saints would be too hot for them.

Then did *Faithful* say,

*How Talkative at first lifts up his Plumes!
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful talks of Heart-work, like the Moon
That's past the Full into the Wane he goes:
And so will all but he that Heart-work knows.*

Thus they went on talking of what they had seen by the Way, and so made that Way easy, which would otherwise, no doubt, have been tedious to them, for now they went through a Wilderness.

Now when they had almost got quite out of this Wilderness, *Faithful* chanced to cast his Eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, Who comes yonder! Then *Christian* looked and said, It is my good Friend *Evangelist*. Aye, and my Friend too, said *Faithful*, for it was he that set me in the Way to the Gate. Now as *Evangelist* came up to them, he thus saluted them:

* *Evangelist* over-takes them again.
† They are glad at the Sight of him.

Evan. * Peace be with you, dearly beloved, and Peace be to your Helpers.

Ch. † Welcome, welcome, my good *Evangelist*, the Sight of thy Countenance brings to my Remembrance thy ancient Kindness, and unwearied Labours for my Eternal Good.

Faith. And a Thousand Times welcome, said good *Faithful*; thy Company, O sweet *Evangelist*! how desirous is it to us poor Pilgrims.

Evan.

Evan. Then said *Evangelist*, How hath
fared with you, my Friends, since the Time
of our last parting? What have you met with,
and how have you behaved yourselves?

Then *Christian* and *Faithful* told him of
all Things that had happened to them on the
Way, and how, and with what Difficulty
they had arrived to that Place.

Evan. * Right glad am I, said *Evangelist*, * His Ex-
hortation
not that you have met with Trials, but that
you have been Victors; and for that you to them.

have (notwithstanding many Weaknesses)
continued in the Way to this very Day.

I say, right glad am I of this Thing, and
that for my own Sake and yours; I have
sowed, and you have reaped, and the Day is
coming, when both *He that soweth, and they*
that reaped shall rejoice together; that is, if you
hold out, *for in due Time ye shall reap, if ye*
faint not. The Crown is before you, and it
is an *incorruptible* One; *so run that you may*
obtain it. Some there be that set out for this
Crown, and after they have gone far for it,
another comes in and takes it from them;
hold fast therefore that you have, let no Man
take your Crown; you are not yet out of
the Gun-shot of the Devil, you have not yet
resisted unto Blood, striving against Sin. Let
the Kingdom be always before you, and be-
lieve stedfastly concerning Things that are in-
visible. Let nothing that is on this Side the
other World get within you; and above all,
look well to your own Hearts, and to the Lusts
thereof, for they are deceitful above all Things,
and desperately wicked; set your Faces like a
Flint, you have all Power in Heaven and
Earth on your Side.

Chr.

They *Chr.* Then *Christian* thanked him for his
thank him Exhortation, but told him withal, That they
for his Ex- would have him speak further to them for
hortation. their Help in the rest of the Way, and the
 rather for that they well knew that he was a
 Prophet, and could tell them of Things that
 might happen unto them, and how they
 might resist and overcome them. To which
 Request *Faithful* also consented. So *Evan-*
gelist began as followeth :

* *He fore-* *Evan* * My Sons, you have heard in the
telleth Words of the Truth of the Gospel; that you
what Trou- must go through many Tribulations to enter
bles they into the Kingdom of Heaven. And again,
shall meet That in every City Bonds and Afflictions
with in abide on you, and therefore you cannot ex-
Vanity- pect that you should go long on your Pilgri-
Fair, and mage without them in some Sort or other.
encourages You have found something of the Truth of
them unto these Testimonies upon you already, and
Stedfast- more will immediately follow; for now as
ness. you see, you are almost out of this Wilder-
 ness, and therefore you will soon come into a
 Town that you will see by-and-by before you,
 and in that Town you will be hard beset with
 Enemies, who will strain hard but they will
 kill you, and be sure that one or both of you
 must seal the Testimony which you hold with
 Blood; but be you faithful unto Death, and
 the King will give you a Crown of Life.

† *He whose* † He that shall die there, altho' his Death
Lot it will will be unnatural, and his Pains perhaps
be there to great, yet he will have the better of his Fel-
suffer, will low; not only because that he will arrive at
have the the Cœlestial City soonest, but he will escape
better of many Miseries that the other will meet with
his Brother. in the rest of his Journey. But when you are
 come

come to the Town and shall find fulfilled what I have here related, then remember your Friend, and quit yourselves like Men, and commit the keeping of your Souls to your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them; the Name of that Town is *Vanity*; and at the Town there is a Fair kept, called *Vanity-Fair*; it is kept all the Year long; it beareth the Name of *Vanity-Fair*, because the Town where it is kept, is *lighter than Vanity*; and also because all that is there sold, or that cometh thither, is *Vanity*. As is the Saying of the Wise, *All is Vanity*.

This Fair is no new erected Business, but a Thing of ancient standing; I will shew you the Original of it.

* Almost Five Thousand Years ago there were Pilgrims walking to the Celestial City, Antiquity as those two honest Persons are; and *Belshazzar*, *Apollyon*, and *Legion*, with their Compa-Fair.

nions, perceiving by the Path that the Pilgrims made, that their Way to the City lay through this Town of *Vanity*, they contrived here to set up a Fair, a Fair wherein should be sold all Sorts of *Vanity*, and that it should last all the Year long. Therefore at this Fair are all such Merchandizes sold, † as Houses, † The Lands, Trades, Places, Honours, Preferments, Merchandise of this Title, Countries, Kingdoms, Lusts, Pleasures, and Delights of all Sorts, as Whores, Barwds, Fair, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

And



Behold VANITY FAIR! The Pilgrims there
 Are Chain'd, and Ston'd beside;
 Even so it was our LORD pass'd here,
 And on Mount Calvary dy'd!

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and moreover, at this Fair there is at all Times to be seen *Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues*, and that of every Kind.

Here are to be seen too, and that for nothing, *Thefts, Murders, Adulteries, False-swearers*, and that of a Blood-red Colour.

And as in other *Fairs* of less Moment, there are several *Rows* and *Streets* under their proper Names, where such *Wares* are vended; so here likewise you have the proper Places, *Lanes, Streets, (viz. Countries and Kingdoms)* where the *Wares* of this *Fair* are soonest to be found: * Here is the *Britain-Row*, * *The French-Row*, the *Italian-Row*, the *Spa-Streets* of *the Fair*, the *German-Row*, where several *the Fair*. sorts of *Vanities* are to be sold. But as in other *Fairs*, some one Commodity is as the Chief of all the *Fair*, so the Ware of *Rome*, and her Merchandize, is greatly promoted in this *Fair*, only our *English Nation*, with some others have taken a Dislike thereto.

Now, as I said, the Way to the *Cœlestial* *Cor. xv.* City lies just through this Town, where this *10.* *Fair* is kept, and he that will go to the City and yet not go through this Town, must needs go out of the World. † The † *Christ Prince of Princes* himself, when here, went *went thro'* through this Town to his own Country, and *this Fair*. that upon a *Fair-Day* too. Yea, and as I think, it was *Belzebub*, the chief Lord of *Luke iv.* this *Fair*, that invited him to buy of his *5, 6, 7.* *Vanities*, yea, would have made him Lord of the *Fair*, would he but have done him Reverence as he went through the Town. Yea, because he was such a Person of Honour, *Belzebub* had

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had him from Street to Street, and shewed him *all the Kingdoms of the World* in a little Time, that he might (if possible) allure the Blessed One to cheapen and buy some of

* Christ his *Vanities*. * But he had no Mind to the Merchandize, and therefore left the Town, without laying out one Farthing upon these *Vanities*. This *Fair* therefore is an ancient Thing, of long standing, and a very great *Fair*.

† The Pilgrims enter the *Fair*. The *Fair* in a *Hubbub*. † Now these Pilgrims, as I said, must needs go through this *Fair*. Well, so they did; but behold, even as they entered into the *Fair*, all the People in the *Fair* were moved, and the Town itself, as it were in a *Hubbub* about them; and that for several Reasons: For,

† The first Cause of the *Hubbub*. First, † The Pilgrims were cloathed with such kind of Raiment as was diverse from the Raiment of any that Traded in that *Fair*. The People therefore of the *Fair* made great gazing upon them: Some said *these were Fools*, some *they were Bedlams*, and some *they were Outlandish Men*.

‖ The second Cause of the *Hubbub*. Secondly, ‖ And as they wondered at their Apparel, so they did also at their Speech: for few could understand what they said: they naturally spake the Language of *Canaan*; but they that kept the *Fair* were the Men of this World: So that from one End of the *Fair* to the other, they seemed Barbarians to each other.

§ Third Cause of the *Hubbub*. Thirdly, § But that which did not a little amuse the Merchandizers, was, That the Pilgrims set very lightly by all their Wares: they cared not so much as to look upon them; and if they called upon them to buy

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III

they would put their Fingers in their Ears, *Ps. cxix.*
and say, *Turn away mine Eyes from beholding* 37.
Vanity; and look upwards, signifying, that
their Trade and Traffick was in Heaven.

One chanced, mocking, beholding the Car- *First*
riages of the Men, to say unto them, *What Cause of*
will you buy? But they looking gravely upon the Hub-
him, said, *We buy the Truth.* At that, there bub.
was an Occasion taken to despise the Men
the more; some mocking, some taunting, *They are*
some speaking reproachfully, and some call *mocked*
ing upon others to smite them. At last * * *The Fair*
Things came to an Hubbub, and great Stir *in a Hub-*
was in the Fair, insomuch that all Order *bub a fe-*
was confounded. Now Word was presently *cond Time.*
brought to the *Great One* of the Fair, who
quickly came down and deputed some of his
most trusty Friends to take those Men into
Examination, about whom the Fair was al-
most overturned. So the Men † were brought † *They are*
to Examination; and they that sat upon them *examined.*
asked them, Whence they came? Whither
they went? and, What they did there in such
an unusual Garb? The Men told them,
† That they were Pilgrims and Strangers in † *They tell*
the World, and that they were going to *who they*
their own Country, which was the Hea- *are, and*
venly *Jerusalem*, and that they had given *whence*
no Occasion to the Men of the Town, nor *they came.*
yet to the Merchandizers, thus to abuse
them, and stop them in their Journey:
Except it was for that, when one asked
them what they would buy, they said, They
would *buy the Truth.* But they that were
appointed to examine them, did not believe *They are*
them to be any other than *Bedlams*, and taken for
mad, or else such as came to put all Things *Madmen.*

F

into

** They are put in the Cage.* into a Confusion in the Fair. Therefore they took them and beat them; and besmeared them with Dirt, * and then put them into the Cage, that they might be made a Spectacle to all the Men of the Fair. There they lay for some Time, and were made the Objects of any Man's Sport and Malice or Revenge, the Great One of the Fair laughing still at what befel them: † But the Men being patient, and not rendering Railing for Railing, but contrariwise blessing, and giving good Words for bad, and Kindness for Injuries done, ‡ some Men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser Sort for their continual Abuses done by them to the Men: They therefore in angry Manner let fly at them again, counting them as bad as the Men in the Cage, and telling them, that they seemed Confederate, and should be made Partakers of their Misfortunes. The others replied, That for ought they could see, the Men were quiet and sober, and intended no Bodv any Harm: And that there were many that traded in that Fair, that were more worthy to be put into the Cage, yea, and Pillory too, than were the Men that were bruized. Thus after divers Words had passed on both Sides) the Men behaving themselves all the while very wisely and soberly before them) they fell to some Blows among themselves, and did Harm one to another. || Then were these two poor Men brought before the Examiners again, and were charged as being guilty of the Hubbub that had been in the Fair. So they beat them

† Their Behaviour in the Cage.

‡ The Men of the Fair fall out about those two Men.

|| They are made the Authors of this Disturbance.

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beat them pitifully, and hanged Irons upon them, and led them in Chains up and down *led about* this Fair, for an Example and Terror to the Fair in others, lest they should speak in their B^e half, *Chains for* or join themselves unto them. But *Christian a Terror to* and Faithful behaved themselves yet more *others.* wisely, and received the Ignominy and Shame that was put on them, with so much Meekness and Patience, that it * won to their Side * *Some* (though but few in comparison to the rest) *Men of the* several of the Men in the Fair. This put Fair *went* the other Party yet into a greater Rage, in *over to* somuch that they concluded the Death of *them.* these two Men. Wherefore they threatened, That neither Cage nor Irons should serve their Turn, but † that they should die for the Abuse they had done, and for deluding the *† Their* Men of the Fair. *Adversaries resolve*

Then † were they remanded to the Cage *to kill 'em.* again, until further Orders should be taken † *They are* with them. So they put them in, and made *put again* their Feet fast in the Stocks. *into the*

Here therefore they called again to Mind *Cage,* what they had heard from their faithful Friend *Evangelist*, and were the more confirmed in their Ways and Sufferings, by what he told them would happen to them. They also now comforted each other, that whole Lbt it was to suffer, even he should have the best on't; therefore each Man secretly wished that he might have the Preferment: But committing themselves to the All-wise Disposal of Him who ruleth all Things, with much Content they abode in the Condition in which they were, until they should be otherwise disposed of.

Then a convenient Time being appointed *And* brought to *they*

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they were brought again to their Tryal, in order to their Condemnation. When the Time was come, they were brought before their Enemies, and Arraigned. The Judge's Name was Lord *Hate-Good*. Their Indictment was one and the same in Substance, tho' somewhat varying in Form; the Contents whereof was this:

* *Their Indictment* * That they were Enemies to, and Disturbers of their Trade: That they had made Commotions and Divisions in the Town, and had won a Party to their own most dangerous Opinions, in Contempt of the Law of their Prince.

† Faithful's Answer for himself.

† Then Faithful began to answer, That he had only set himself against that which had set itself against Him that is Higher than the Highest. And, said he, As for Disturbance, I make none, being myself a Man of Peace: The Parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I defy him and all his Angels.

Then Proclamation was made, That they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their Evidence. So there came in Three Witnesses, to wit, *Envy*, *Suspicion*, and *Pick-thank*. They were then asked, If they knew the Prisoner at the Bar. And what they had to say for their Lord the King against him?

† Envy begins.

Then stood forth † *Envy*, and said to the Effect: *My Lord, I have known this Man a long Time, and will attest upon my Oath*

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before this honourable Bench, That he is —

Judge. Hold—give him his Oath.

So they swear him. Then he said, My Lord, This Man, notwithstanding his plausible Name, is one of the vilest Men in our Country; he neither regardeth Prince nor People, Law nor Custom, but doth all that he can to possess all Men with certain of his disloyal Notions, which he in general, calls Principles of Faith and Holiness. And in particular, I heard him once myself affirm, that Christianity and the Customs of our Town of *Vanity*, were immediately opposite, and could not be reconciled. By which Saying, my Lord, he doth at once not only condemn all our laudable Doings, but us in the doing them.

Judge. Then did the Judge say unto him, Hast thou any more to say?

Envoy. My Lord, I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid to stand by.

Then they called *Superstition*, and bid him look upon the Prisoner; they also asked him, What he could say for their Lord the King against him? Then they swear him; so he began:

Super: * My Lord, I have no great Acquaintance with this Man, nor do I desire to have further Knowledge of him. How-
* *Super-*
ever, this I know, that he is a very pesti-
fition *fol-*
lent Fellow, from some Discourse that the
low.
other Day I had with him in this Town;
for then talking with him, I heard him say,

That our Religion was naught, and such by which a Man could by no Means please God. Which Saying of his, my Lord, your Lordship very well knows what necessarily thence will follow : to wit, that we still do worship in vain, are yet in our Sins, and finally shall be damned : And this is that which I have to say.

Then was *Pick-thank* sworn, and did say what he knew in the Behalf of their Lord the King, against the Prisoner at the Bar.

• *Pick-thank's Testimony.* *Pick* • My Lord, and you Gentlemen all ; This Fellow I have known of a long Time, and have heard him speak Things that ought not to be spoke : For he hath railed on our Noble Prince *Belzebub*, and hath spoken contemptibly of his honourable Friends, whose

† *Sins are all Lords and Great Ones.* Names are, † the Lord *Old-Man*, the Lord *Carnal-Delights*, the Lord *Luxurious*, the Lord *Desire of Vain Glory*, my old Lord *Lechery*, Sir *Having-Greedy*, with all the rest of our Nobility ; and he hath said moreover, That if all Men were of his Mind, if possible, there is not one of these Noblemen should have any longer a Being in this Town Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungo.ly Villain, with many other such like villifying Terms, with which he hath bespatter'd most of the Gentry of our Town

When this *Pick-thank* had done his Tale, the Judge directed his Speech to the Prisoner at the Bar, saying, Thou Renegade, Heretic, and Traitor, Hast thou heard what these honest Gentlemen have witnessed against thee ?

Faith.



Now *Faithful*, play the Man, speak for thy God:
 Fear not the Wicked's Malice, nor their Rod:
 Speak boldly, Man; the Truth is on thy Side,
 Die for it, and to Life in Triumph ride.

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Faith. May I speak a few Words in my own Defence?

Judge Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the Place: Yet that all Men may see our Gentleness towards thee, Let us hear what thou vile Renegade hast to say.

* *Faith-
fal's De-
fence of
himself.*

Faith 1. * I say then, in Answer to what Mr. *Envy* hath spoken, I never said nought but this, That what *Rule*, or *Laws*, or *Customs*, or *People*, were flat against the Word of God, are diametrically opposite to *Christianity*. If I have said *amiss* in this, convince me of my *Error*, and I am ready here before you to make my *Recantation*.

2. As to the 2d, to wit, Mr. *Superstition*, and his Charge against me, I said only this, That in the Worship of God there is required a Divine Faith, but there can be no Divine Faith without a Divine Revelation of the Will of God. Therefore whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation, cannot be done by an human Faith, which Faith will not be profitable to Eternal Life.

As to what Mr. *Pick-thank* hath said, I say (avoiding Terms, as that I am said to rail, and the like) that the Prince of this Town, with all the Rabblement, his Attendants, by him Gentlemen named, are more fit for being in Hell, than in this Town and Country; and so the Lord have Mercy upon me.

Then the *Judge* called to the *Jury*, (who all this while stood by to hear and observe) † Gentlemen of the *Jury*, You see this Man about whom so great an Uproar hath been made in this Town: You have also heard what

† *The
Judge's
Speech to
the Jury.*

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what these worthy Gentlemen have witnessed against him: Also you have heard his Reply and Confession: It lieth now in your Breast to hang him, or save his Life; but yet I think meet to instruct you in our Law.

There was an Act made in the Days of *Pharaoh* the Great, Servant to our Prince, *Exod. iii.* that left those of a contrary Religion should multiply, and grow too strong for him, their Males should be thrown into the River. There was an Act also made in the Days of *Nebu- Dan. iii.* *shadnezzar* the Great, another of his Servants, That whosoever should not fall down and worship his Golden Image, should be thrown into the Fiery Furnace. There was an Act also made in the Days of *Darius*, That whoso for some time called upon any God but him, should be cast into the Lions Den. Now the Substance of these Laws this Rebel has broken, not only in Thought (which is not to be borne) but also in Word and Deed; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon Suspicion, to prevent Mischief, no Crime yet being apparent; but here is a Crime apparent. For the Second and Third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the Death.

Then went the Jury out, * whose Names * *The Jury* were *Mr. Blindman, Mr. No-good, Mr. Ma-* and their
lice, *Mr. Love-lust, Mr. Live-loose, Mr. Heady, Names*
Mr. High-mind, Mr. Enmity, Mr. Lyar,
Mr. Cruelty, Mr. Hate-light, and Mr. Im-
placable, who every one gave in his private
Verdict against him among themselves, and

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after-

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afterwards unanimously concluded to bring him in guilty before the Judge. And first
 * Every among themselves * Mr. Blindman the Fore-
 one's pri- man, said, *I see clearly that this Man is an*
 vate Ver- Heretick. Then said Mr. No-Good, *Away*
 dict. *with such a Fellow from the Earth.* Aye,
 said Mr. Malice, *for I hate the very Looks of*
him. Then said Mr. Love-lust, *I could never*
endure him. Nor I, said Mr. Live-loose, *for*
he would always be condemning my Ways. Hang
 him, hang him, said Mr. Heady. A sorry
 Scrub, said Mr. High-mind. My Heart riseth
 against him, said Mr. Enmity. He is a Rogue,
 said Mr. Lyar. Hanging is too good for him,
 said Mr. Cruelty. Let us dispatch him out of
 the Way, said Mr. Hate-light. Then said Mr.
 Implacable, *Might I have all the World given*
me, I could not be reconciled to him, therefore
 † They con- let us forthwith bring him in guilty of Death. †
 clude to And so they did; therefore he was presently
 bring him condemned to be had from the Place where
 in guilty of he was, to the Place from whence he came,
 Death. and there to be put to the most cruel Death
 that could be invented.

They therefore brought him out, to do
 † The cruel with him according to their Law; † and first
 Death of they scourged him, then they buffeted him,
 Faithful. then they lanced his Flesh with Knives, after
 that they stoned him with Stones, then prick-
 ed him with their Swords, and last of all
 they burnt him to Ashes at a Stake. Thus
 came Faithful to his End.

‖ Chariot ‖ Now I saw that there stood behind the
 and Horses Multitude a Chariot, and a Couple of Horses
 like away waiting for Faithful, (who as soon as his
 Faithful. Adversaries had dispatched him) was taken
 up into it, and straightway was carried up
 through



Brave Faithful! Bravely done in Word and Deed,
 Judge, Witness, and Jury have instead
 Of overcoming thee, but shewn their Rage,
 When they are dead, thou liest from Age to Age.
 r 6. through

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* *Christi* through the Clouds with Sound of Trumpet,
 an *still a* the nearest Way to the Coelestial Gate. * But
Prisoner. as for *Christian*, he had some Respite, and
 was remanded back to Prison; so there he
 remained for a Space: But he that over-rules
 all Things, having the Power of their Rage
 in his own Hand, so wrought it about, that
Christian for that Time escaped them, and
 went his Way.

And as he went, he sang, saying,

† *The Song* † *Well, Faithful, thou hast faithfully profess*
that Chri- *Unto thy Lord, of whom thou shalt be blest,*
stian made *When faithless Ones with all their vain Delight,*
of Faithful *Are crying out under their Hellish Plight:*
after his *Sing, Faithful, sing, and let thy Name survive,*
Death. *For tho' they kill'd thee, thou art still alive.*

Now I saw in my Dream that *Christian*
 went not forth alone, for there was one whose
 † *Chri* Name was *Hopeful* (being so made † by be-
stian has holding of *Christian* and *Faithful* in their
another Words and Behaviour, in their Sufferings at
Companion. the Fair) who joined himself unto him, and
 entering into a Brotherly Covenant, told him,
 that he would be his Companion. Thus one
 died for their Testimony of the Truth, and
 another rises out of his Ashes, to be a Com-
 panion with *Christian* in his Pilgrimage. This
 † *There* † *Hopeful* also told *Christian*, that there were
are more many more of the Men in the Fair that would
of the Men take their Time and follow after.

So I saw, that quickly after they were got
 out of the Fair, they overtook one that was
 going before them, whose Name was § *By-*
 ends; then they said to him, "What Country-
 man, Sir? And how far go you this Way?"
 He

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He told them, That he came from the Town of *Fair-speech*, and he was going to the Celestial City (but told them not his Name.)

From *Fair-speech*, said *Christian* ! Is there any good that lives here ? Prov. vi. 25.

Cbr. Pray, Sir, What may I call you ?
said *Christian*.

By-ends. I am a Stranger to you, and you to me ; if you be going this Way, I shall be loth to tell glad of your Company ; if not, I must be his Name. content.

Cbr. The Town of *Fair-speech*, said *Christian*, I have heard of, and as I remember, they say it is a wealthy Place.

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Cbr. Pray, who are your Kindred there, if a Man may be so bold ?

By-ends. Almost the whole Town : And in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord *Fair-speech*, (from whose Ancestors that Town first took its Name.) Also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-tongues*, who was my Mother's own Brother by Father's Side. And, to tell you the Truth, I also am become a Gentleman of good Quality, yet my Grandfather was but a Waterman, looking one Way and rowing another, and I got most of my Estate by the same Occupation.

Cbr. Are you a married Man ?

By-ends. Yes, * and my Wife is a very virtuous Woman, the Daughter of a virtuous and Kind Woman ; she was my Lady *Feigning's* Daughter. * Wife
ter *By-ends*.

*Where
By-ends
differs in
Religion
from
others.*

ter, therefore she came of a very honourable Family, and is arrived to such a Pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter Sort; yet but in two small Points. *First*, We never strive against Wind and Tide. *Secondly*, We are always most zealous when Religion goes in his Silver-Slippers; we love much to walk with him in the Street, if the Sun shines, and the People applaud him.

Then *Christian* slept a little aside to his Fellow *Hopeful*, saying, It runs in my Mind that this is one *By-ends of Fair-speech*; and if it be he, we have as very a Knave in our Company as dwelleth in all these Parts. Then said *Hopeful*, Ask him; methinks he should not be ashamed of his Name. So *Christian* came up with him again, and said, Sir, You talk as if you knew something more than all the World doth; and if I take not my Mark amiss, I deem I have half a Guest of you: Is not your Name Mr. *By-ends of Fair-speech*?

By-ends. This is not my Name, but indeed 'tis a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a Reproach, as other good Men have borne theirs before me.

Cbr. But did you never give Occasion to Men to call you by this Name?

By-ends. Never, never! the worst that ever I did to give them an Occasion to give me this Name was, * That I always had the Luck to jump into my Judgment with the present Way of the Times, whatever it was, and

**How By-ends got his Name.*

and by chance was to get thereby; but if Things are cast upon me, let me count them a Blessing, but let not the Malicious load me therefore with Reproach.

Chr. I thought indeed that you were the Man that I heard of; and to tell you what I think, I fear this Name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it. * You will find me a fair Company-keeper, if you still will admit me *desires to keep Com-* your Associate.

Chr. If you will go with us, you must go *pany with* against Wind and Tide, the which I perceive *Christian.* is against your Opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too when bound in Irons, as well as when he walketh the Streets with Applause.

By-ends. You must not impose, nor Lord it over my Faith; leave me to my Liberty, and let me go with you.

Chr. Not a Step further, unless you will go in what we propound:

Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. † If I may not go with you, I † *By-ends* must do so as I did before you overtook me, and *Christi-* even go by myself, until some overtake me *lian part.* that will be glad of my Company.

Now I saw in my Dream that *Christian* and *Hopeful* forsook him, and kept their Distance before him; but one of them looking back, saw three Men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low Congeé; and they

also

* He has also gave him a Compliment. * The Mens
new Com- Names were Mr. *Hold-the-World*, Mr. *Money-*
pany. *love*, and Mr. *Save-all*, Men that Mr. *By-*
ends had formerly been acquainted with; for

in their Minority they were School-Fellows, and were taught by one Mr. *Guise-man*, a School-master in *Love-gain*, which is a Market-Town in the County of *Coveting*, in the North. This School-master taught them the Art of Getting, either by Violence, Cozenage, Flattery, Lying, or, by putting on a Guise of Religion; and these four Gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had, as I said, thus saluted one another, Mr. *Money-love* said to Mr. *By-ends*, Who are they upon the Road before us? For *Christian* and *Hopeful* were yet within View.

† *By-ends* *By-ends*. † They are a Couple of far Countrymen, that after their Mode are going on Pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good Company; for they, and we, and you, Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the Men before us are so rigid, and hate so much the Opinions of others, that let a Man be never so Godly, yet if he jumps not with them in all Things, they thrust him quite out of their Company.

Mr. *Save all*. That's bad: We read of some that are righteous overmuch, and such Mens Rigidity prevails with them for to judge and condemn all Men but themselves; but

but pray, what, and how many were the Things wherein you differed?

By-ends. Why, they, after their headstrong Manner, conclude, That it is their Duty to rush on their Journey *all Weathers*, and I am for waiting for *Wind and Tide*. They are for *bazarding all* for God at a Clap, and I am for taking *all Advantages* to secure my *Life and Estate*. They are for holding their Notions, tho' all Men be against them; but I am for Religion, in what, and so far as the Times and my Safety will bear it. They are for Religion when in *Rage and Contempt*, but I am for him when he walks in his *Golden Slippers* in the *Sun-shine*, and with *Applause*.

Mr. Hold-the-World. Aye, and hold you there still, good Mr. *By-ends*; for my Part, I can count him but a Fool, that having the Liberty to keep what he has, shall be so unwise to lose it. *Let us be wise as Serpents*; 'tis best to make Hay when the Sun shines: you see how the Bee liveth in the Winter, and bestirs her only when she can have Profit with Pleasure. God sends sometimes Rain, and sometimes Sun-shine: If they be such Fools to go through the first, yet let us be content to take fair Weather along with us. For my Part, I like that Religion best that will stand with the Security of God's good Blessings unto us; for who can imagine, that is ruled by Reason, since God has bestowed upon us the good Things of this Life, but that he would have us keep them for his Sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, That a good Man shall lay up Gold as Dust. But he must

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must not be such as the Men before us, if they be such as you have described them.

Mr. Save all. I think that we are all agreed in this Matter, and therefore there needs no more Words about it.

Mr. Money-love. No, there needs no more Words about this Matter indeed; for he that believes neither Scripture nor Reason, (and you see we have both on our Side) neither knows his own Liberty, nor seeks his his own Safety.

Mr. By-ends. My Brethren, We are, as you see, going all on Pilgrimage; and for our better Diversion from Things that are bad, give me Leave to propound unto you this Question:

Suppose a Man, a Minister, or a Tradesman, &c. should have an Advantage lie before him, to get the good Blessings of this Life, yet so as that he can by no Means come by them, except in Appearance at least, he becomes extraordinary zealous in some Points of Religion that he meddled not with before: May he not use this Means to attain his End, yet be a right honest Man?

Mr. Money-love. I see the Bottom of your Question, and with these Gentlemens good Leave, I will endeavour to shape you an Answer. And first, To speak to your Question as it concerns a Minister himself: Suppose a Minister, a worthy Man, possess but of a very small Benefice, and has in his Eye a greater, more fat and plump by far; he has also now an Opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and because the Temper of the People requires it, by

altering

altering some of his Principles, for my Part I see no Reason but a Man may do this (provided he has a Call) Aye, and more a great deal besides. and yet be an honest Man, for why,

1. His Desire of a greater Benefice is lawful (this cannot be contradicted) since 'tis set before him by Providence; so then he may get it if he can, making no Question for Conscience sake.

2. Besides, His Desire after the Benefice makes him more studious, a more zealous Preacher, &c. and so makes him a better Man; yea, makes him better improve his Parts, which is according to the Mind of God.

3. Now, as for complying with the Temper of his People, by deserting (to serve them) some of his Principles, this argueth,

1. That he is of a self-denying Temper.

2. Of a sweet and obliging Deportment.

3. And so more fit for a Ministerial Function.

4. I conclude then, That a Minister that changes a small Living for a great, should not for so doing, be judged as covetous, but rather since he is improved in his Parts and Industry, thereby be counted as one that pursues his Call, and the Opportunity put into his Hand to do Good.

And now to the second Part of the Question, which concerns the Tradesman you mention'd: Suppose such a one to have but a poor Employ in the World, but by becoming Religious, he may mend his Market, perhaps get a rich Wife, or more and far better Customers to his Shop; for my Part, I see no Reason but this may be lawfully done. For what?

1. To become Religious is a Virtue, by what Means soever a Man becomes so.

2. Nor

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2. Nor is it unlawful to get a rich Wife, or more Custom to my Shop.

3. Besides, the Man that gets these by becoming Religious, gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers, and good Gain, and all these by becoming Religious, which is good. Therefore to become Religious, to get all these, is good, and a profitable Design.

This Answer thus made by this Mr. *Money-love*, to Mr. *By-ends* Question, was highly applauded by them all; wherefore they concluded upon the whole, That it was most wholesome and advantageous. And because as they thought, No Man was able to contradict it, and because *Christian* and *Hopeful* were yet within Call, they jointly agreed to assault them with this Question as soon as they overtook them, and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopt and stood still till they came up to them; but they concluded as they went, that not Mr. *By-ends*, but Old Mr. *Hold-the-World* should propound the Question to them, because, as they supposed, their Answer to them would be with the Remainder of that Heat that was kindled between Mr. *By-ends* and them at their parting a little before.

So they came up to each other, and after a short Salutation, Mr. *Hold-the-World* propounded the Question to *Christian* and his Fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, Even a Babe in Religion may answer Ten Thousand such Questions.

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Questions. For if it be unlawful to follow Christ for Loaves, as it is, *John vi.* how much more is it abominable to make of him and Religion a Stalking horse, to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils, and Witches that are of this Opinion.

1. Heathens. For when *Hamor* and *Sichem* had a Mind to the Daughters and Cattle of *Jacobs*, and saw that there was no Way for them to come at them, but by becoming Circumcised, they said to their Companions, *If every Male of us be Circumcised as they are Circumcised, shall not their Cattle and their Substance, and every Beast of theirs be ours?* Their Daughters and their Cattle were that which they sought to obtain, and their Religion the Stalking-horse they made use of to come at them. Read the whole Story, *Gen. xxiv. 20, 21, 22, 23.*

2. The Hypocritical *Pharisees* were also of this Religion: Long Prayers were their Pretence, and greater Damnation was their Judgment from God, *Luke xx. 46, 47.*

3. *Judas* the Devil was also of this Religion; he was religious for the Bag, that he might be possessed of what was therein; but he was lost, a Cast-away, and the very Son Perdition.

4. *Simon* the Witch was of this Religion too; he would have had the Holy Ghost, that he might have got Money therewith, and his Sentence from *Peter's* Mouth was accordingly, *Acts xix. 20, 21, 22.*

5. Neither will it out of my Mind, but that the Man that takes up Religion for the

the World, will throw away Religion for the World; for so surely as *Judas* designed the World in becoming religious, so surely did he sell Religion and his Master for the same. To answer the Question therefore affirmatively, as I perceive you have done, and to accept of, as authentick, such Answer, is both Heathenish, Hypocritical, and Devilish; and your Reward will be according to your Works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the Soundness of *Christian's* Answer, so there was a great Silence among them. Mr. *By-ends* and his Company also staggered and kept behind, that *Christian* and *Hopeful* might out go them. Then said *Christian* to his Fellow, If these Men cannot stand before the Sentence of Men, what will they do with the Sentence of God? And if they are mute when dealt with by Vessels of Clay, what will they do when they shall be rebuked by the Flames of a devouring Fire?

The Ease Then *Christian* and *Hopeful* out-went them again, and went 'till they came at a delicate Plain called *Ease*, where they met with much grims have *is little in* Content; but that Plain was but narrow, so *this Life*. they were quickly got over it. Now on the

* *Lucre* farther Side of the Plain was a little * Hill, Hill, a called *Lucre*, and in that Hill a *Silver-Mine*, dangerous which some of them that had formerly gone Hill. that Way, because of the Rarity of it, had turned aside to see; but going too near the Brim of the Pit, the Ground being deceitful under them, broke, and they were killed; some also have been lamed there, and could not to their Dying day, be their own Men again.

Then

Then I saw in my Dream; That a little off the Road over-against the *Silver-Mine*, stood

* *Demas* (Gentleman like) to call Passengers * *Demas* to come and see; who said to *Christian* and at the Hill his Fellow, † Ho! Turn aside hither, and *Lucre*. I will shew you a Thing.

† He calls *Chr.* What Thing so deserving, as to turn *Christian* us out of the Way to see it? and *Hope-*

Dem. Here is a *Silver-Mine*, and someful to come digging in it for Treasure; if you will come, to him. with a little Pains you may richly provide for yourselves.

Hope. † Then said *Hopeful*, Let's go see. † *Hopeful*

Chr. Not I, said *Christian*, I have heard tempted to of this Place before now; and how many go, but there have been slain; and besides, that Trea-*Christian* sure is a Snare to those that seek it; for it holds him hindereth them in their Pilgrimage. back.

Then *Christian* called to *Demas*, saying, Is not the Place dangerous? Hath it not hin- *Hof. iv.* dered many in their Pilgrimage? 18.

Demas Not very dangerous, except to those that are careless: But he blushed as he spake.

Chr. Then said *Christian* to *Hopeful*, Let us not stir a Step. but still keep on our Way.

Hope. I will warrant you, when *By-ends* comes up, if he hath the same Invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his Principles lead him that Way, and a Hundred to One but he dies there.

Demas. Then *Demas* called again, saying, But will you come over and see? † *Christi-*

Chr. Then *Christian* roundly answered, an *rouses* saying, *Demas*, † Thou art an Enemy to the up *Demas.* eight Ways of the Lord of this Way, and 2 *Tim. iv.* hast 10.

hast been already condemned for thine own turning aside, by one of his Majesty's Judges. And why seekest thou to bring us unto the like Condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to Shame, when we should stand with Boldness before him.

Demas cried again, That he also was one of their Fraternity; and that if they would tarry a little, he also himself would walk with them.

1 Kings v. *Chr.* Then said *Christian*, What is thy
20. Matt. Name? Is it not the same by which I have
xxvi. 14. called thee?

ch. xxvii. *Dem.* Yes, my Name is *Demas*, I am the
1, 2, 3, 4, Son of *Abraham*.

5, 6. *Chr.* I know you; *Jehazi* was your Great Grandfather, and *Judas* your Father, and you have trod in their Steps: It is but a Devilish Prank that thou usest: Thy Father was hanged for a Traytor, and thou deservest no better Reward. Assure thyself, that when we come to the King, we will tell him of this thy Behaviour. Thus they went on their Way.

By this Time *By-ends* and his Companion were come again within Sight, and they

* *By-ends* the * first Beck went over to *Demas*. No goes over to whether they fell into the Pit by looking over *Demas*. the Brink thereof, or whether they went down to dig, or whether they were smother'd in the Bottom by the Damps that commonly arise of these Things, I am not certain, but that I observed, that they were never seen again in the Way. Then sang *Christian*,

By-ends and *Silver Demas* did agree,
One calls, the other runs, that he may be

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*A Sharer in his Lucte, so those do
Take up in this World, and no further go.*

Now I saw, that just on the other Side of this Plain, the Pilgrims came to a Place where stood an old Monument hard by the Highway-side; at the Sight of which they were both concerned, because of the Strangeness of the Form thereof, for it seemed to them as if it had been a Woman transformed into the Shape of a Pillar; here therefore they stood looking, and looking upon it, but could not for a Time tell what they should make thereof; at last *Hopeful* espied written upon the Head thereof, a Writing in an unusual Hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the Meaning; so he came, and after a little laying of the Letters together, he found the same to be this, *Remember Lot's Wife*. So he read it to his Fellow; after which they concluded that that was the Pillar of Salt into which *Lot's Wife* was turned for looking back with a covetous Heart, when she was going from *Sodom* Gen. xix. for safety. Which sudden and amazing Sight gave them Occasion for this Discourse:

Chr. Ah, my Brother, this is a seasonable Sight; it came opportunely to us after the Invitation which *Demas* gave us to come over to view the Hill *Lucre*; and had we gone over as he desired us, and as thou wast inclined to do (my Brother) we had, for ought I know, been made like this Woman, a Spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now *Lot's Wife*; for wherein was the Difference between

G

her

her Sin and mine? She only looked back, and I had a Desire to go see: Let Grace be adored, and let me be ashamed, that ever such a Thing should be in my Heart.

Chr. Let us take Notice of what we see here for our Help for Time to come: This Woman escaped one Judgment; for she fell not by the Destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

Hope. True; and she may be to us both Caution and Example; Caution, that we should shun her Sin, and a Sign of what Judgment will overtake such as shall not be prevented by such a Caution: So *Korah*, *Dathan*, and *Abiram*, with two Hundred and Fifty Men that perished in their Sin, did also become a Sign or Example to beware. But above all, I muse at one Thing, to wit, how *Demas* and his Fellows can stand so confidently yonder, to look for that Treasure, which this Woman, but for looking behind her after (for we read not that she kept one Foot out of the Way) was turned into a Pillar of Salt; especially since the Judgment which overtook her, did make her an Example, within Sight of which they are: For they cannot chuse but see her, did they but lift up their Eyes.

Chr. It is a Thing to be wonder'd at, and it argueth that their Hearts are grown desperate in that Case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the Presence of the Judge, or that will cut Purles under the Gallows: It is said of the Men of *Sodom*, That they are

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Sinners exceedingly, because they were Sinners Gen. xiii. before the Lord, that is, in his Eye-sight, 13. and notwithstanding the Kindnesses that he had shewed them; for the Land of Sodom Ver. 10. was now like the Garden of Eden heretofore. This therefore provoked him the more to Jealousy, and made their Plague as hot as the Fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, That such, even such as these, are they that shall sin in the Sight, yea, and that too in despite of such Examples, that are set continually before them, to caution them to the contrary, must be Partakers of the several Judgments.

Hope. Doubtless thou hast said the Truth; but what a Mercy is it, that neither thou, but especially I, am not made myself this Example. This ministreth Occasion to us to thank God, to fear before him, and always to remember Lot's Wife.

I saw then that they went on their Way *A River.* to a pleasant River, which David the King Ps. lxx. q. called the *River of God*, but John, the Ri-Rev. xxij. *ver. of the Water of Life.* Now their Way lay just upon the Banks of the River: Here Ezek. xlv. therefore Christian and his Companion walked with great Delight; and they drank also of the Water of the River, which was pleasant and enlivening to their weary Spirits: Besides, on the Banks of this River, on either Side were green Trees for all manner of Fruit, and the Leaves they do eat to prevent Surfeits, and other Diseases that are incident to those that over heat their Blood by Travels. On either Side of the River *of the* was *Trees.*

A Mea- was also a Meadow curiously beautified with
down in Lilies; and it was green all the Year long.
which they In this Meadow they laid down and slept, for
sleep. here they might lie down safely. Then they
 Psal. xxiii. gather'd again of the Fruits of the Trees, and
 Isa. xiv. 13. drank again of the Water of the River, they
 then laid down again to sleep. Thus they did
 several Da: s and Nights: Then they sang:

*Behold ye how these Crystal Streams do glide,
 To comfort Pilgrims by the Highway-side:
 The Meadows green, besides the fragrant Smell
 Yields Dainties for them: And he that can tell
 What pleasant Fruits, yea, Leaves, these Trees
 do yield,
 Will soon sell all, that h. may buy this Field.*

So when they were disposed to go on (for
 they were not as yet at their Journey's End)
 they eat, and drank, and departed.

Now I beheld in my Dream, that they had
 not journey'd far, before the River and the
 Way for a Time parted, at which they were
 Num. xxi. not a little sorry, yet they durst not go out of
 the Way: Now the Way from the River was
 rough, and their Feet tender by reason of their
 Travels: So the Souls of the Pilgrims were
 much discouraged because of the Way, where-
 fore still as they went on, they wished for bet-
 ter Way. Now, a little before them, there
 was on the Left hand of the Road a Meadow,

By-Path- and a Stile to go over into it, and that Mea-
 Meadow. dow is called *By-Path Meadow*. Then said
One Temp- *Christian* to his Fellow, If this Meadow lieth
sation along by our Way-side, let's go over into it.
makes Way Then he went to the Stile to see, and beheld
for another. a Path lay along the Way on the other Side of
 the Fence.

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'Tis according to my Wish, said *Christian*, here is the easiest going; come, good *Hopeful*, and let us go over.

Hope. But how if this Path should lead us out of the Way?

Chr. That's not like, said the other; look, *Strong* both it not go along by the Way-side? So *Christians Hopeful* being persuaded by his Fellow, went *may lead* after him over the Stile. When they were *weak Ones* gone over, and had got into the Path, they *out of the* found it *very easy* for their Feet; and with- *Way*.

al. they looking before them, espied a Man walking as they did (and his Name was *Vain-Confidence*) so they called after him, and asked him, Whither that Way led? He said, To the Celestial Gate: * Look, said *Christian*, * *See what* did I not tell you so? So by this you may *it is too* see we are right; So they followed, and he *suddenly* went before them. But behold the Night *to fall in* came on, and it grew very dark, so that one *with* went before. *Strangers.*

He therefore that went before (*Vain-Confidence* by Name) not seeing the Way before *Isa ix. 16.* him, fell into a deep Pit, the which was on *A Pit to* purpose there made by the Prince of those *catch the* Vain glorious Fools withal, *Vain glo-* and was dashed to Pieces with his Fall. *rious in.*

Now *Christian* and his Fellow heard him fall. So they called to know the Matter, but there was none to answer, only they heard a Groaning. Then said *Hopeful*, Where are *Reasoning* we now? Then was his Fellow silent, as *between* mistrusting that he had led him out of the *Christian* Way, and now it began to Rain, and Thun- *and Hope-* der and Lighten in a most dreadful manner, sul- and the Water arose again.

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Then *Hopeful* groined in himself, saying, Oh ! that I had kept on my Way.

Chr. Who could have thought that this Path would have led us out of the Way ?

Hope. I was afraid on't at the very first, and therefore gave you that gentle Caution. I would have spoken plainer, but you are older than I.

Christian's *Chr.* Good Brother, be not offended, I am *Repentance* sorry I have brought thee out of the Way, and that I have put thee into such imminent *for leaving* Danger ; pray, my Brother, forgive me ; I *his Brother* did not do it with any evil Intent. *out of the* *Way.*

Hope. Be comforted, my Brother, for I forgive thee, and believe too, that this shall be for good.

Chr. I am glad I have met with a merciful Brother : But we must not stand thus ; let's try to go back again.

Hope. But good Brother, let me go before.

Chr. No ; if you please, let me go first ; that if there be any Danger, I may be first therein ; because, by my Means, we are both gone out of the Way.

Hope. No, said *Hopeful*, thou shalt not go first ; for your Mind being troubled, may lead you out of the Way again. Then for their Encouragement they heard the Voice of *Jer. iii. 2.* one, saying, *Let thine Heart be towards the Highway ; even the Way that thou wentest turn again.* But by this Time the Waters were greatly risen, by reason of which the

They are Way of going back was very dangerous. *in Danger* Then I thought that it is easier to go out of the *of Drown* Way when we are in, than going in when we *ing as they are out.* Yet they ventured to go back, but it *go back* was so dark, and the Flood was so high, that

in their going back they had like to have been drowned nine or ten Times.

Neither could they with all the Skill they had, get again to the Stile that Night. Wherefore, at last, lighting under a little Shelter, they sat down there till the Day-break: But being weary they fell asleep. Now there was *They sleep* not far from the Place where they lay, *in the* Castle, called *Doubting-Castle*, the Owner *Ground of* whereof was *Giant Despair*, and it was in his *Giant* Grounds they were now sleeping; wherefore *Despair*. he getting up in the Morning early, and walking up and down the Fields, caught *Christian* and *Hopeful* asleep in his Grounds; then with a grim and surly Voice, he bid them awake, and asked them, *Whence they* *He finds* were, and what they did in his Grounds? *them in his* They told him they were Pilgrims, and that *Ground*, they had lost their Way. Then said the *Giant* *and carries* ant, You have this Night trespassed on me, by *them to* trampling in, and lying upon my Ground, *Doubting-* and therefore you must go along with me. So *Castle*. they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a Fault. The Giant therefore drove them before him, and put them into his Castle, in a very dark Dungeon, nasty and stinking to the Spirits of these *The* *Grievous-* two Men: Here then they lay from *Wednes-* *ness of their* day Morning till Saturday Night without one *Imprison-* Bit of Bread, or Drop of Drink, or Light, *ment*. or any to ask them how they did: They *Pf. viii.* were therefore here in evil Case, and were *8, 16.* far from Friends and Acquaintance. Now in this Place *Christian* had double Sorrow, because 'twas through his unadvised Counsel that they were brought into this Distress.



The Pilgrims now, to gratify the Flesh,
 Will seek its Ease, but Oh! how they afresh
 Do plunge themselves new Grievs into!
 Who seek to please the Flesh, themselves undo.

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Now the Giant *Despair* had a Wife, and her Name was *Diffidence*; so when he was gone to Bed, he told his Wife what he had done, to wit, That he had taken a Couple of Prisoners, and cast them into his Dungeon, for trespassing on his Grounds. Then he asked her also, what he had best to do further to them. So she asked, What they were, whence they came, and whither they were bound? And he told her. Then she counselled him, That when he arose in the Morning, he should beat them without Mercy. So when he arose, he getteth him a grievous Crab-Tree Cudgel, and goes down into the Dungeon to them, and there first falls to rating them, as if they were Dogs, altho' they gave him never a Word of Distaste: Then he *On Thurf*-fell upon them, and beat them fearfully, in day *Giant* such Sort that they were not able to help *Despair* themselves, or turn them upon the Floor. *beats his* This done, he withdraws, and leaves them *Prisoners*, there to condole their Misery, and to mourn under their Distress: So all that Day they spent their Time in nothing but Sighs and bitter Lamentations. The next Night she talked with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves: So when the Morning was come, he comes to them in a very surly Manner, as before, and perceiving them to be very sore with the Stripes that he had given them the Day before, he told them, That since they were never like to come out of that Place, their only Way would be forthwith to make an End of themselves:

On Friday either with Knife, Halter, or Poison: For Giant De-why, said he, should you chuse Life, seeing spair coun- it is attended with so much Bitterness? But *sels them to* they desired him to let them go; with that *kill them* he looked ugly upon them, and rushing to *selves.* them, had doubtless made an End of them

* *The Gi-* himself, but that he fell into one of his * Fits
ant some- (for he sometimes in Sun-shiny Weather fell
times has into Fits) and lost for a Time the Use of his
Fits. Hands; wherefore he withdrew and left them, as before, to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his Counsel or no; and thus they began to discourse:

Christian *Chr.* Brother, said *Christian*, what shall we
begins to do? The Life that we now live is miserable!
despair. For my Part, I know not whether 'tis best to
† Job iii live thus, or die out of Hand. † *My Soul*
15. *chuseth Strangling rather than Life, and the*
Grave is more easy to me than is this Dungeon!
Shall we be ruled by the Giant?

Hopeful *Hope.* Indeed our present Condition is dread-
comforts ful, and Death would be far more welcome
him. to me than thus for ever to abide: But yet let
us consider, the Lord of the Country to which
we are going, hath said, *Thou shalt do no*
Murder, no, not to another Man's Person;
much more then are we forbidden to take
this Counsel to kill ourselves. Besides, he
that kills another, can but commit Murder
upon his Body: But for one to kill himself,
is to kill Body and Soul at once. And more-
over, my Brother, thou talkest of Ease in the
Grave, but thou hast forgotten the Hell,
whither for certain the Murderers go: For
no Murderer hath Eternal Life, &c.

And

And let us consider again, That all the Law is not in the Hands of Giant *Despair* : Others, so far as I can understand, have been taken by him as well as we ; and yet have escaped out of his Hands. Who knows, but God that made the World, may cause that Giant *Despair* may die, or that at some Time or other, he may forget to lock us in ; or that he may in a short Time have another of his Fits before us, and may lose the Use of his Limbs ? And if ever that should come to pass again, for my Part, I am resolved to pluck up the Heart of a Man, and to try my utmost to get from under his Hands. I was a Fool that I did not try to do it before, but however, my Brother, let's be content, and endure a while ; the Time may come that may give us a Release : But let us not be our own Murderers. With these Words *Hopeful* at present did moderate the Mind of his Brother ; so they continued together (in the Dark) that Day, in a sad and doleful Condition.

Well, towards the Evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his Counsel ; but when he came there he found them alive, and truly alive was all : For now, what for Want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe ; but I say he found them alive ; at which he fell into a grievous Rage, and told them, That seeing they had disobeyed his Counsel, it should be worse with them than if they had never been born.

At this they both trembled greatly, and I think that *Christian* fell into a Swoon ; but coming a little to himself again, they re-

newed their Discourse about the Giant's Counsel; and whether yet they had best take it or

* *Christi-* no. * Now *Christian* again seemed to be for
an *still de-* doing it, but *Hopeful* made this second Reply
jected. as followeth:

† *Hopeful* *Hope.* † My Brother, said he, rememberest
comforts thou now valiant thou hast been heretofore?
him again *Apollyon* could not crush thee, nor could all
by calling that thou didst hear or see, or feel in the *Val-*
formen *ley of the Shadow of Death*; what Hardship,
Things to Terror, and Amazements hast thou already
Remem- gone through, and art thou now nothing but
brance. Fears? Thou seest that I am in the Dungeon
with thee, a far weaker Man by Nature than
thou art: Also the Giant has wounded me as
well as thee; and hath also cut off the Bread
and Water from my Mouth, and that I mourn
without the Light: But let us exercise a little
more Patience. Remember how thou playd'st
the Man at *Vanity Fair*, and was neither afraid
of the Chain or Cage; nor yet of bloody
Death: Wherefore let us (at least avoid the
Shame that becomes not a Christian to be found
in) bear up with Patience as well as we can.

Now Night being come again, and the
Giant and his Wife being a bed, she asked
him concerning the Prisoners, and if they
had taken his Counsel: To which he replied,
They are sturdy Rogues, they chuse rather to
bear all Hardships, than to make away with
themselves. Then said she, Take them into
the Castle-Yard To morrow, and the them
the Bones and Skulls of those that thou hast
already dispatched, and make them believe
e'er a Week comes to an End, thou also wilt
tear them in Pieces as thou hast done their
Fellows before them.

So

So when the Morning was come, the Giant goes to them again, and takes them into the Castle Yard, and shews them as his Wife had bidden him. These, said he, were Pilgrims, as you were once, and they trespassed on my Grounds, as you have done, and when I thought fit, I tore them in Pieces, and so On Saturday within a few Days I will do you; get you day the down into your Den again: And with that Giant he beat them all the Way thither. They lay *threatned* therefore all Day on Saturday in a lamentable *them that* Case, as before. Now when Night was come, *shortly he* and when Mrs. Diffidence and her Husband, *would pull* the Giant, were got to Bed, they began to *them in* renew their Discourse of their Prisoners; and *Pieces.* withal the Giant wondered that he could neither by his Blows, nor Counsel, bring them to an End: And with that his Wife replied, I fear, said she, that they live in Hopes that some will come to relieve them, or that they have Pick-locks about them, by the Means of which they hope to escape. And say'it thou so, my Dear, said the Giant, I will therefore search them in the Morning

Well, on Saturday about Midnight they began to pray, and continued in Prayer 'till almost Break of Day.

Now, a little before it was Day, good *A Key in* Christian, as one half amazed, broke out in Christian's this passionate Speech: What a Fool, quoth *Bosom call-* he, am I thus to live in a stinking Dungeon, *ed Promise,* when I may as well walk at Liberty! I have *opens any* a Key in my Bosom, called *Promise*, that will, *Lock in* I am persuaded, open any Lock in *Doubting- Doubting-* Castle. Then said *Hopeful*, That's good News, Castle. good Brother, then pluck it out of thy Bosom, and try.

Then

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Then *Christian* pulled it out of his Bosom, and began to try at the Dungeon-Door, whose Bolt (as he turned to the Key) gave back, and the Door flew open with Ease, and *Christian* and *Hopeful* both came out. Then he went to the outward Door, that leads into the Castle-Yard; and with his Key opened that Door also. After he went to the Iron Gate, for that must be opened too, but that Lock went very hard, yet the Key did open it: Then they thrust open the Gate to make their Escape with Speed; but that Gate as it opened, made such a Creaking, that it awaked Giant *Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his Fits took him again, so that they went on, and came to the King's Highway, and so were safe, because they were out of his Jurisdiction.

Now, when they were gone over the Stile, they began to contrive with themselves, what they should do at the Stile to prevent those that should come after, from falling into the Hands of Giant *Despair*. So they consented to erect there * a Pillar, and to engrave upon the Side thereof this Sentence, *Over this Stile is the Way to Doubting-Castle, which is kept by Giant Despair, who despiseth the King of the Caelestial Country, and seeks to destroy the holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the Danger. This done, they sang as follows:

* A Pillar
erected by
Christian
and his
Fellow.

*Out of the Way we went, and then we found
What 'twas to tread upon forbidden Ground.
And let them that come after have a Care,
Lest they by trespassing his Prisoners are,
Whose Castle's Doubting, and whose Name's
Despair.*

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Then they went 'till they came to the *De- The De-*
lectable Mountains, which Mountains belong *lectable*
 to the Lord of the Hill, of which we have *Mountains.*
 spoken before; so they went up to the Moun-
 tains, to behold the Gardens and Orchards,
 the Vineyards, the Fountains of Water, where
 also they drank and washed themselves, and *They are*
 did freely eat of the Vineyards. Now there *refreshed on*
 was on the Tops of these Mountains Shep- *the Moun-*
 herds feeding their Flocks, and they stood *tains.*
 by the Highway-side. The Pilgrims there-
 fore went to them, and leaning upon their
 Staves (as it is common with weary Pilgrims
 when they stand to talk with any in the Way)
 they asked, Whose *Delectable Mountains* are *They talk*
 these? And whose be the Sheep that feed *with the*
 upon them? *Shepherds.*

Shep. The Mountains are *Emanuel's Land*,
 and they are within Sight of the City; and
 the Sheep are also his, and He laid down his
 Life for them.

Cbr. Is this the Way to the Cœlestial
 City?

Shep. You are just in the Way.

Cbr. How far is it thither?

Shep. Too far for any but those that shall
 get thither indeed.

Cbr. Is the Way safe or dangerous?

Shep. Safe for those to whom it is to be
 safe, but Transgressors shall fall therein.

Cbr. Is there in this Place any Relief for *Hos. xiv.*
 Pilgrims that are weary and faint in the
 Way?

Shep. The Lord of these Mountains hath *Heb. i. 2.*
 given us a Charge, not to be forgetful to en-
 tertain Strangers; therefore the Good of the
 Place is before you.

I also



Mountains delectable, they now ascend,
 Where Shepherds be, which to 'em do commend
 Alluring Things, and Things that Cautions are.
 Pilgrims are steady kept, by Faith and Fear.

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I saw also in my Dream, That when the Shepherds perceived that they were Way-farin Men, they also put Questions to them (to which they made Answer as in other Places) as, Whence come you? And, How got you into the Way? And, By what Means have you persevered therein? For but few of them that begin to come hither, do shew their Faces on this Mountain. But when the Shepherds heard their Answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the *Delectable Mountains*. *Shepherds welcome them.*

The Shepherds, I say, whose Names were *Knowledge, Experience, Watchful, and Sincere*, *Shepherds Names.* took them by the Hand, and had them to their Tents, and made them partake of that which was ready at present. They said, moreover, We would that you should stay here awhile to be acquainted with us, and yet more to solace yourselves with the Good of these *Delectable Mountains*.

Then they told them, that they were content to stay; so they went to their Rest that Night, because it was very late.

Then I saw in my Dream, That in the Morning the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked awhile, having a pleasant Prospect on every Side. Then said the Shepherds one to another, Shall we shew these Pilgrims some * Wonders? So when they had concluded * *They* to do it, they had them first to the Top of *are shewn* an Hill called *Error*, which was very steep *Wonders*, on the furthest Side, and they bid them look *The Mountain of* down to the Bottom. So *Christian* and *Hopeful* *looked Error*.

looked down, and saw at the Bottom several Men dashed all to Pieces by a Fall that they had from the Top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err by hearkening to * *Hymeneus* and * *Tim. ii* *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered, Yes, Then said the Shepherds, Those that you see lie dashed to Pieces at the Bottom of this Mountain, are they; and they have continued to this Day unburied as you see, for Example to others, to take heed how they clamber too high, or how they come too near the Brink of this Mountain.

Then I saw that they had them to the Top of another Mountain, and the Name of that † *Mount* is † *Caution*, and then bid them look afar off; which when they did, they perceived, as they thought; several Men walking up and down among the Tombs that were there, and they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, What means this?

The Shepherds then answered, Did you not see a little below these Mountains, a Stile that leads into a Meadow on the Left hand of this Way? They answered, Yes. Then said the Shepherds, From that Stile there goes a Path that leads directly to *Doubling-Castle*, which is kept by one Giant *Despair*, and those Men (pointing to them among the Tombs) came once on Pilgrimage as you do now, even 'till they came to that same Stile. And because the right Way

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Way seemed to be so rough in that Place; they chose to go out of it into that Meadow, and there were taken by Giant Despair, and cast into Doubting-Castle; where after they had a while been kept in the Dungeon, he at last did put out their Eyes, and led them among those Tombs, where he had left them to wander to this very Day, that the Saying of the Wise Man might be fulfilled. *He that wandereth out of the Way of Understanding, shall remain in the Congregation of the Dead.* Then Christian and Hopeful looked one upon another, with Tears gushing out; but yet said nothing to the Shepherds.

Prov. i.

16.

Then I saw in my Dream, that the Shepherds had them to another Place in the Bottom, where was a Door in the Side of a Hill, and they opened the Door, and bid them look in: They looked therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling Noise as of Fire, and a Cry of some tormented, and that they smelt the Scent of Brimstone. Then said Christian, What means this? The Shepherds told them, This is a *By-way* A By-way to Hell, a Way that Hypocrites go in at; to Hell, namely, such as sell their Birth right with Esau; such as sell their Master with Judas; such as blaspheme the Gospel with Alexander; and that lie and dissemble with Ananias and Sapphira his Wife.

Then said Hopeful, I perceive that these had on them, even every one a Shew of Pilgrimage as we have; had they not?

Shep. Yea, and held it a long Time too.

Hope How far might they go on Pilgrimage in their Days, since they notwithstanding were thus miserably cast away?

Shep.

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Shep. Some farther, and some not so far as the Mountains.

Then said the Pilgrims one to another, We have need to cry to the Strong for Strength.

Shep. Aye, and you will have need to use it, when you have it too.

By this Time the Pilgrims had a Desire to go forwards, and the Shepherds a Desire they should; so they walked together towards the End of the Mountains. Then said the Shepherds one to another, Let us here shew the Pilgrims the Gates of the Coelestial City, if

** The Shep-
herds Per-
spective-
Glas
+ The Hill
Clear.*

*The Fruits
of servile
Fear.*

they have Skill to look through our * Perspective-Glass. The Pilgrims then lovingly accepted the Motion: So they had them to the Top of an high Hill, called † *Clear*, and gave them a Glas to look.

Then they tried to look, but the Remembrance of the last Thing that the Shepherds had shewed them, made their Hands shake; by means of which Impediment, they could not look steadily thro' the Glas, yet thought they saw something like the Gate, and also some of the Glory of the Place: Then they went away, and sung this Song:

*Thus by the Shepherds Secrets are reveal'd,
Which from all other Men are kept conceal'd.
Come to the Shepherds then, if you will see
Things deep, Things hid, and that mysterious be.*

When they were about to depart, one of the Shepherds gave them a Note of the Way, Another of them bid them, *Beware of the Atwofold Flatterer.* The Third bid them, *Take heed Caution.* that they slept not upon the Incharnted Ground. And the Fourth bid them, *God-speed.* So I awoke from my Dream.

And

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the Highway towards the City. Now a little below the Mountains on the Left-Hand lieth the Country of *Conceit*, from *The Count-* which Country comes therein to the Way in *try of Con-* which the Pilgrims walked, a little crooked ceit, out of Lane. Here therefore they met with a very *which* brisk Lad, that came out of that Country, *came* Ignorance and his Name was *Ignorance*. So *Christian* Ignorance asked him, From what Part he came, and whither he was going?

Ign. Sir, I was born in the Country that lieth off there, a little on the Left hand, and am going to the Celestial Country.

Chr. But how do you think to get in at the Christian Gate, for you may find some Difficulties there? and Ignorance

Ign. As other good People do, said he. *Ignorance have*

Chr. But what have you to shew at the Gate, *some Talk.* that may cause that Gate to be open'd to you?

Ign. I know my Lord's Will, and have been *The* a good Liver; I pay every Man his own; I *Ground of* pray, fast, pay Tithes, and give Alms, and Ignorance have left my Country for whither I am going. *Ignorance's*

Chr. But thou camest not in at the Wicket-*Hope.*

Gate; that is at the Head of this Way; thou camest thither through that same crooked Lane, and therefore I fear, however thou mayest think of thyself, when the Reckoning-Day shall come, thou wilt have laid to thy Charge, that thou art a Thief and a Robber, instead of getting Admittance into the City.

Ign. Gentlemen, Ye be utter Strangers to *He tells* me, I know you not: Be content to follow *every one* the Religion of your Country, and I will follow *he is but a* low the Religion of mine: I hope all will be *Fool.* well. And as for the Gate that you talk of,

of, all the World knows that it is a great Way off our Country; I cannot think that any Men in all our Parts did so much as know the Way to it; nor need they matter whether they do or no; since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next Way into the Way.

When Christian saw that the Man was wise in his own Conceit, he said to Hopeful whisperingly, There is more Hopes of a Fool than of him. And said moreover, When he that

Prov. xxvi. is a Fool walketh by the Way, his Wisdom
12. faileth him, and he saith to every one, that he

Ecccl. x. 3. is a Fool. What, shall we walk farther with him, or out-go him at present, and so leave him to think on what he hath heard already, and then stop again for him afterwards, and see if by Degrees, we can do any good by him. Then said Hopeful,

Let Ignorance a little while now muse

On what is said, and let him not refuse

Good Counsel to embrace, lest he remain

Still ignorant of what is the chiefest Gain

God saith, Those that no Understanding have,

(Altho' he made them) them he will not save.

Hope. He further added, It is not good,

to say to him all at once; let us pass

him by, if you will, and talk to him anon,

even as he is able to bear it.

Matt. xii. So they both went on, and Ignorance he

46. came after. Now when they had passed

Prov. v. him a little Way, they entered into a very

22. dark Lane, where they met a Man whom

seven Devils had bound with seven strong

Cords, and were carrying him back to the

Door that they saw on the Side of the Hill :
 Now good *Christian* began to tremble, and
 so did *Hopeful* his Companion : Yet as the
 Devils led away the Man, *Christian* looked
 to see if he knew him, and he thought it
 might be one *Turn-away*, that dwelt in the *The De-*
 Town of *Apostacy*. But he did not perfectly *struck* of
 see his Face ; for he did hang his Head like one *Turn-*
 a Thief that is found. But being gone past away,
Hopeful looked after him, and espied on his
 Back a Paper, with this Inscription : *Wan-*
ton Professer, and damnable Apostate. Then *Christian*
 said *Christian* to his Fellow, Now I call to *telleth his*
 Remembrance that which was told me, of a Companion
 Thing ; that happened to a good Man here, a Story of
 abouts. The Name of the Man was *Little-Faith*.
Faith, but a good Man, and he dwelt in the Faith.
 Town of *Sincere*. The Thing was this : At
 the entering in at this Passage, there comes *Broad-*
 down from *Broad-way Gate*, a Lane called *way gate,*
Dead-Man's Lane ; so called because of the *Dead-*
 Murders that are commonly done there ; and *man's lane*
 this *Little-Faith* going on Pilgrimage, as we
 do now, he chanced to sit down there, and
 slept. Now there happened at that Time to
 come down the Lane from *Broad-way Gate*,
 three sturdy Rogues, and their Names were
Faint-heart, *Mistrust*, and *Guilt*, (three Bro-
 thers) and they espying where *Little-Faith* *Little-*
 was, came galloping up with Speed. Now *Faith rob-*
 the Man was just awaked from his Sleep, and *bed by*
 was getting up to go on his Journey. So *Mistrust*
 they came up to him, and with threat- *and Guilt.*
 ning Language bid him stand. At this
Little-Faith looked as white as a Clout, and
 had neither Power to fight nor fly : Then
 said *Faint-heart*, Deliver thy Purse : But he
 making

making no Haste to do it (for he was loth to lose his Money) *Mistrust* ran up to him, and thrusting his Hand into his Pocket, pulled out thence a Bag of Silver. Then he cried out,

They get Thieves! Thieves! With that, *Guilt*, with a great Club that was in his Hand, struck *Little Faith* on the Head, and with that Blow fell'd him flat to the Ground, where he lay bleeding as one that would bleed to Death. All this while the Thieves stood by. But at last they hearing that some were upon the Road, and fearing it should be one Great-Grace, that dwells in the City of Good-Conscience, they betook themselves to their Heels, and left this good Man to shift for himself; who getting up, made shift to scramble on his Way. This was the Story.

Hope. But did they take from him all that ever he had?

Little Faith left were, they never ransacked; so those he kept still. But as I was told, the good Man was much afflicted for his Loss, for the Thieve got most of his Spending-money. That which they got not, as I said, were his Jewels; all he had a little odd Money, but scarce enough to bring him to his Journey's End; nay, (I am not mis-informed) he was forced to be as he went, to keep himself alive) for his Jewels he might not sell) but beg, and what he could, he went, as we say, with a hungry Belly, the most Part of the rest of the Way.

1 Pet. iv. they got not, as I said, were his Jewels; all he had a little odd Money, but scarce enough to bring him to his Journey's End; nay, (I am not mis-informed) he was forced to be as he went, to keep himself alive) for his Jewels he might not sell) but beg, and what he could, he went, as we say, with a hungry Belly, the most Part of the rest of the Way.

Little Faith forced to beg to his Journey's End. *Hope.* But is it not a Wonder they got not from him his Certificate, by which he was to receive his Assistance at the Celestial Gate?

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Cbr. 'Tis a Wonder ; but they got not *He kept*
that, tho' they miss'd it not through any good *not his best*
Cunning of his, for he being dismayed with *Things by*
their coming upon him, had neither Power *his own*
nor Skill to hide any thing ; so it is more by *Cunning*.
good Providence, than by his Endeavour, 2 Tim. i.
that they miss'd of that good Thing. 14.

Hope. But it must needs be a Comfort to 2 Pet. i. 9.
him that they got not his Jewels from him.

Cbr. It might have been a great Comfort
to him, had he used it as he should : But
they that told me the Story, said, That he
made but little Use of it all the rest of the
Way ; and that because of the Dismay that
he had in the taking away his Money : In-
deed, he forgot a great Part of the rest of his
Journey ; and besides, when at any Time it
came into his Mind, and he began to be com-
forted therewith, then would fresh Thoughts
of his Loss come again upon him, and those
Thoughts would swallow up all.

Hope. Alas, poor Man ! This could not *He is*
but be a Grief to him ! *pity'd by*

Cbr. Grief ! Aye, a Grief indeed. Would *both.*
it not have been so to any of us, had we been
used as he, to be robbed and wounded too,
and that in a strange Place, as he was ? 'Tis
a Wonder he did not die with Grief, poor
Heart, I was told that he scatter'd almost all
the rest of the Way with nothing but doleful
and bitter Complaints. Telling all that over-
took him, or that he overtook in the Way as
he went, where he was robbed, and how, and
who they were that did it, and what he lost ;
how he was wounded, and that he hardly
escaped with his Life.

Hope. But 'tis a Wonder that his Necessity

H did

did not put him upon selling or pawning some of his Jewels, that he might have wherewithal to relieve himself in his Journey.

Christian
*snubs his
Fellow for
unadvised
speaking.*

Chr. Thou talkest like one upon whose Head is the Shell to this very Day: For what should he pawn them? or, To whom should he sell them? In all that Country where he was robbed, his Jewels were not accounted of; nor did he want the Relief which could from thence be administered to him. Besides, had his Jewels been missing at the Gate of the Coelestial City, he had (and that he knew well enough) been excluded from an Inheritance there, and that would have been worse to him than the Appearance and Villany of Ten Thousand Thieves.

Heb. xi.
36.

Hope. Why art thou so tart, my Brother? *Esau* sold his *Birth-right*, and that for a *Mess* of *Pottage*, and that *Birth-right* was his greatest Jewel; and if he, why might not *Little-Faith* do so too?

Discourse
about Esau and so do many besides, and by so doing, and Little-Faith.

Chr. *Esau* did sell his *Birth-right*, indeed, also, as that *Caitiff* did; but you must put a Difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau's Birth-right* was Typical, but *Little-Faith's Jewels* were not so: *Esau's Belly* was his God, but *Little-Faith's Belly* was not so. *Esau's Want* lay in his fleshly Appetite. *Little-Faith's* did not so. Besides, *Esau* could see no farther

Esau was than to the fulfilling his Lusts; For *I am at ruled by the Point to die*, said he, and what Good will his Lust. *this Birth right do me?* But *Little-Faith*, tho' *Gen. xxiii.* it was his Lot to have but a *Little-Faith*, was by his *Little-Faith* kept from such Extravagancies,

gancies, and made to see and prize the Jewels more than to sell them, as *Esau* did his *Birth-right*. You read not any where that *Esau* had *Faith*, no not so much as a little; *Esau* never therefore no marvel, if where the Flesh only *bad Faith*. bears Sway (as it will in that Man where no *Faith* is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for 'tis with such as 'tis with the Ass, *Who in her Occasion cannot be turned away*. Jer. i. 24. When their Minds are set upon their Ends, they will have them whatever they cost; but *Little-Faith* was of another Temper, his Mind *Little-* was upon Things Divine; his Livelyhood was *Faith could* upon Things that are *Spiritual* and Above; *not live up-* therefore to what End should he that is of *son Esau's* such a Temper, sell his Jewels (had there *Potage* been any that would have bought them) to fill his Mind with empty Things? Will a Man give a Plenty to fill his Belly with Hay? Or, Can you persuade the Turtle-Dove to *Compari-* live upon Garrison like the Crow? *Tho' son betwixt* faithless Ones can for carnal Lust pawn or the Turtle mortgage, or sell what they have, and them *and Crow*. selves outright to boot; yet they that have *Faith, Saving Faith*, tho' but a little of it, cannot do so. Here, therefore, my Brother, is thy Mistake.

Hope. I acknowledge it; but yet your severe Reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker Sort, who will run to and fro in untrodden Paths with the Shell upon their Heads: But pass by that, and consider the Matter under Debate, and all shall be well betwixt thee and me.

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Hope. But, *Christian*, these three Fellows, I am persuaded in my Heart, are but a Company of Cowards; would they have run else, think you, as they did, at the Noise of one Hopeful that was coming on the Road? Why did not *swaggers*. *Little-Faith* pluck up a greater Heart? He might, methinks, have stood one Brush with them, and have yielded when there had been no Remedy,

No Great Heart for God when there is but Little Faith. *Chr.* That they are Cowards, many have said, but few have found it so in the Time of Trial: As for a Great Heart, *Little-Faith* had none; and I perceive by thee, my Brother, hadst thou been the Man concern'd, thou art only for a Brush, and then to yield. And verily, since this is the Height of thy Stomach, now they are at a Distance from us, should they appear to thee as they did to him, they might put thee to second Thoughts.

We have more Courage when out, than when we are in. But consider again, they are but Journey men Thieves, they serve under the King of the Bottomless Pit, who if need be, will come to their Aid himself, and his Voice is as the Roaring of a Lyon: I myself have been engaged as this *Little-Faith* was, and I found it a terrible Thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave a Call, and in came their Master; I would (as the Saying is) have given my Life for a Penny; but as God would have it, I was cloathed with Armour of Proof. Aye, and yet tho' I was so harness'd, I found it hard Work to quit myself like a Man; no Man can tell what in that Combat attends us, but he that hath been in that Battle himself.

Hope. Well, but they ran as you see, when they did but suppose that one *Great-Grace* was in the Way. *Chr.*

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Chr. True, they have often fled, both they and their Master, when *Great-Grace* hath appeared, and no marvel, for he is the *King's* *The King's Champion*: But, I tro', you will put some Difference between *Little-Faith* and the *King's Champion*? All the *King's* Subjects are not his Champions, nor can they when tried, do such Feats of War as he. Is it meet to think that a little Child should handle *Goliath* as *David* did? Or, that there should be the Strength of an *Ox* in a *Wren*? Some are strong, some are weak; some have great Faith, some have little; this Man was one of the Weak, and therefore went to the Wall.

Hope. I would have been *Great-Grace* for his Sake.

Chr. If it had been he, he might have had his Hands full; for I must tell you, That though *Great-Grace* is excellent good at his Weapons, and has, and can, so long as he keeps them at Sword's Point, do well enough with them; yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it will go hard, but they will throw up his Heels. And when a Man is down, you know, what can he do?

Whofo looks well upon *Great-Grace's* Face, shall see those Scars and Cuts there, that shall easily give Demonstration of what I say. Yes, once I heard, that he should say (and that when he was in the Combat) *He despaired even of Life*. How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea, *Haman* and *Hezekiah* too, Champions in their Days, were forced to besmirch them, when by these assaulted; and yet, notwithstanding they had their Coats soundly brushed

brushed by them. *Peter* upon a Time, would go try what he could do; but tho' some do say of him, That he is the *Prince of the Apostles*, they handled him so, that they made him at last afraid of a sorry Girl.

Job xli.
26
Leviathan
his Sturdi-
ness.

Besides, their King is at their Whistle, he is never out of Hearing; and if at any time they be put to the worst, he, if possible, comes in to help them. And of him it is said,
'The Sword of him that layeth at him, can-
'not hold; the Spear, the Dart, nor the
'Habergeon; he esteemeth Iron as Straw,
'and Brass as rotten Wood. The Arrow
'cannot make him fly; Sling-Stones are
'turned with him into Stubble; Darts are
'counted as Stubble; he laugheth at the
'shaking of a Spear.' What can a Man do
in this Case? His true, if he could at every

Job xxxix.
19.

The ex-
cellent Me-
tal that is
in Job's
Horse.

Turn have *Job's* Horse, and had Skill and
Courage to ride him, he might do notable
Things. For his Neck is clothed with
Thunder; he will not be afraid as the
Grasshopper; the Glory of his Nostrils is
terrible; he paweth in the Valley, and re-
joiceth in his Strength; he goeth on to
meet the armed Men; he mocketh at Fear,
and is not affrighted, neither turneth he
back from the Sword. The Quiver ratleth
against him, the glittering Spear, and the
Shield: He swalloweth the Ground with
Fierceness and Rage, neither believeth he
that it is the Sound of the Trumpet. He
sayeth among the Trumpeters, Ha! Ha!
and he smelleth the Battle afar off, the
Thunder of the Captains and the Shouting.
But for such Footmen as thee and I are,
let us never desire to meet with an Enemy,

nor

nor vaunt as if we could do better when we hear of others that they have been foil'd, nor be tickled at the Thoughts of our own Manhood, for such commonly come by the worst when try'd *Peter*, of whom I made mention before, he would swagger, Aye, he would; he would, as his vain Mind prompted him to say, Do better, and stand more for his Master, than all Men; but, who so foil'd, and run down by those Villains as he?

When therefore we hear that such Robberies are done in the King's Highway, two Things become us to do: First, To go out harnessed, and be sure to take a Shield with us; for 'twas for want of that, that he who laid so lustily at *Leviathan*, could not make him yield; and indeed, if that be wanting, he fears not at all. Therefore he that had Skill hath said, *Above all, take the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked.* Ephes. 3.

* 'Tis also good that we desire of the King * *Tis good* a Convoy, that he will go with us himself *to have a* This made *David* rejoice when in the *Valley Convoy.* of the *Shadow of Death*; and *Moses* was rather for dying where he stood, than to go one *Ex. xxxii.* Step without his God. O! my Brother, if *Psal iii 5,* he will but go along with us, what need we *6, 7, 8. and* be afraid of Ten Thousand that shall set them *xxvii. 12.* selves against us? But without him *the proud* *Helpers shall fall under the slain.*

I for my Part have fallen in the Fray before now, and tho' (through the Goodness of Him that is best) I am, as you see, alive, yet I cannot boast of my Manhood; glad shall I be, if I meet with no more such Brunts: Tho' I fear we are not got be-

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yond all Danger : However, since the *Lion* and the *Bear* hath not as yet devoured me, I hope God will deliver us from the next uncircumcised *Philistines*. Then sang *Christian* :

*Poor Litt'e-Faith ! Hast been among the Thieves ?
Wast robb'd ? Remember this, Who so believes,
And gets more Faith, then shall you Victors be,
Over Ten Thousand, else scarce over Three.*

So they went on, and *Ignorance* followed. They went then 'till they came to a Place, where they saw a *Way* put itself into *their Way*, and seemed withal to lay as strait as the *Way* which they should go ; and here they knew not which of the Two to take, for both seemed strait before them ; therefore here they stood still to consider. And as they were thinking about the *Way*, behold a Man of Black Flesh, but covered with a very Light Robe, came to them, and asked them, Why they stood there ? They answered, They were going to the *Cælestial City*, but knew not which of these Ways to take : Follow me, says the Man, it is thither that I am going. So they followed him in the *Way*, but when they came into a Road, which by Degrees turned, and turned *Christian* them so from the *City* that they desired to go to, that in a little Time their Faces were turned away from it, yet they followed him. But by-and-by, before they were aware, he led them within the Compass of a Net, in which they were both intangled that they knew not what to do ; and with that the *White Robe* fell off the *Black Man's Back* : Then they saw where they were Wherefore there they lay crying for some Time, for they could not get themselves out. *Cbr.*

*A Way
and a Way.*

*The Flat-
terer finds
them.*

*and his
Fellow de-
luded.*

*They are
taken in
the Net.*

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Chr. Then said *Christian* to his Fellow, *They be* Now do I see myself in an Error. Did not *wail their* the Shepherds bid us beware of the Flat-Condition. *terer?* As is the Saying of the Wise Man, so we have found this Day; *A Man that flattereth his Neighbour, spreadeth a Net for his Feet.*

Hope. They also gave us a Note of Direction about the Way, for our more certain finding thereof; but herein we have also forgotten to read, and have not kept ourselves from the Paths of the Destroyer. Here *David* was wiser than we, for saith he, concerning the Works of Men, *By the Word* Prov. xxix. *of thy Lips I have kept me from the Paths of the Destroyer.* Thus they lay bewailing themselves in the Net. At last they espy'd a *Shin-* Ps. xlvii. *ing One* coming towards them with a Whip *A Shining* of small Cord in his Hand. When he was *One comes* come to the Place where they were, he asked *to them* them, Whence they came, and what they did *with a* there? They told him, That they were poor *Whip in* Pilgrims going to Zion, but were led out of his Hand. their Way by a Black Man cloathed in White, who bid us, said they, follow him, for he was going thither too. Then said he with the Whip, *It is a Flatterer, a false Apostle,* Prov. xxix. *that hath transformed himself into an Angel* 4. *of Light.* So he rent the Net, and let the *Dan. xi.* Men out. Then said he to them, *Follow me,* 32. *that I may set you in the right Way again;* 1 Col. xi. so he led them back to the Way which they 13, 14. had left to follow the *Flatterer.* Then he *They are* asked them saying, Where did you lie the *examined,* last Night? They said With the Shepherds and *con-* upon the *Delightable Mountains.* He asked *visited of* them then, If they *had* not a Note of Di- *Forgetful-* *rection* nesses.

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rection for the Way? They answered, Yes. But did you, said he, when you were at a Stand, pluck out and read your Note? They answered, No. He asked them, Why? They said, They forgot. He asked, moreover, If the Shepherds did not bid them be-

Deceivers ware of the Flatterer? They answered, Yes. fine spoken. But we did not imagine, said they, that this Rom. xvi. fine spoken Man had been he.

11. Then I saw in my Dream, that he commanded them to lie down; which when they Dan. xrv. did, he chastized them sore, to teach them the good Way wherein they should walk;

2 Chr. vi. and as he chastized them, he said, *As many 26, 27. as I love, I rebuke and chasten: Be zealous*

Rev. iii. *therefore and repent.* This done, he bid them go on their Way, and take good Heed to the

19. *They are other Directions of the Shepherds.* So they *sent on* thanked him for all his Kindness, and went *their Way.* softly along the right Way, singing,

*Come hither you that walk along the Way,
See how the Pilgrims fare that go astray:
They catch'd are in an intricate Net,
'Cause they good Counsel highly did forget:
'Tis true they rescued were, but yet you see
They're scour'd to boot. Let this your Caution be.*

Now after a while they perceived afar off one coming softly along, all along the Highway to meet them. Then said *Christian* to his Fellow. Yonder is a Man with his Back towards Zion, and he is coming to meet us.

Hope. I see him, let us take heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer, and at last came up to them.

Atheist. His Name was *Atheist*, and he asked them, *meets them.* Whither they were going? *Chr.*

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Chr. We are going to Mount Zion. *He laughs*
Then *Atheist* fell into a very great Laugh-at them.

ter.

Ch. What's the Meaning of your Laughter?

Atheist. I laugh to see what ignorant Persons you are, to take upon you so ridiculous a Journey; and yet are like to have nothing but your Travel for your Pains.

Chr. Why, Man, do you think we shall not be received? *They reason together.*

Atheist. Received! There is no such Place as you dream of in all the World.

Chr. But there is in the *World to come.*

Atheist. When I was at Home in mine own Country, I heard as you now affirm, and from that hearing went out to seek, and have been seeking that City Twenty Years, but find no more of it than I did the first Day I set out.

Chr. We have both heard, and believe Jer. xxii. that there is such a Place to be found. 15.

Atheist. Had not I, when at Home believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a Place to be found, for I have gone to seek it farther than you) I am going back again, and will seek to refresh myself with the Things that I have cast away, for Hopes of that which I see is not.

Chr. Then said *Christian* to *Hopeful* his Companion, Is it true which this Man hath said? *provoketh his Brother.*

Hope. Take heed, he is one of the Flat-terers: Remember what it hath cost us once already for our hearkening to such kind of Fellows. What! No Mount Zion? Did we 2 Cor. v. 7 not see from the

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Gate of the City? Also we are not now to
 * Remem- walk by Faith? * Let us go on, said Hope-
 brance of ful, lest the Man with the Whip overtake us
 former again.

Chastise- You should have taught me that Lesson,
 ment, is which I will round you in the Ears withal,
 Help in Cease, my Son, to hear the Instructions that
 present causeth to err from the Ways of Knowledge: I
 Tempta- say, my Brother, cease to hear him, and let
 tions: us believe to the saving of the Soul.

Prov.xxix. Chr. My Brother, I did not put the Questi-
 22. on to thee, for that I doubted of the Truth

Heb.x. 39. of your Belief myself, but to prove thee, and
 The Fruits to fetch from thee a Fruit of the Honesty of
 of an honest thy Heart. As for the Man! know that he
 Heart. is blinded by the God of this World. Let

1 John ii. thee and I go on, knowing that we have Be-
 11. lief of the Truth, and no Lie is of the Truth.

Hope. Now I do rejoice in the Hope of the
 Glory of God: So they turned away from
 the Man: And he laughing at them, went
 his Way.

They come I saw then in my Dream, they went until
 to the En- they came into a certain Country, whose Air
 chanted naturally tended to make Men drowsy, if they
 Ground. came Strangers into it. And here Hopeful
 Hopeful began to be very dull and heavy of Sleep,
 begins to be wherefore he said unto Christian, I now be-
 drowsy, gin to grow so drowsy, that I can scarcely
 Christian hold up my Eyes: Let us lay down here, and
 keeps him take one Nap.
 awake.

Chr. By no Means (said the other) lest
 sleeping we never awake more.

Hope Why, my Brother? Sleep is sweet to
 the labouring Man; we may be refreshed if
 we take a Nap.

Chr. Do you not remember, that one of the
 Shep-

Shepherds bid us *beware of the Enchanted Ground.* * He meant by that, that we should *beware of sleeping*; wherefore let us not sleep as others do, but let us watch and be sober.

Hope. I acknowledge myself in a Fault, *He is very* and had I been here alone, I had by sleep *thankful.* ing run the Danger of Death. I see it is true what the Wise Man saith, *Two is better than* Eccl. vi. 2. *One.* Hitherto hath thy Company been my Mercy: And thou shalt have a good Reward for thy Labour.

Chr. Now then, said *Christian*, to prevent *To prevent* Drowfiness in this Place, let us fall into good *Drowfiness* Discourse. *they fall to*

Hope. With all my Heart, said the other. *good Dis-*
Chr. Where shall we begin? *course.*

Hope. Where God began with us; but do *Good Dis-*
you begin if you please. *course pre-*

Chr. I will sing you the first Song. *venteth*
Drowfiness

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together: *The*
Yea, let them learn of them in any wise, *Dreamer's*
Thus to keep ope' their drowsy slumb'ring Eyes; *Note.*
Saints Fellowship, if it be manag'd well,
Keeps them awake, and that in Spite of Hell.

Chr. Then *Christian* began and said, I will *They begin*
ask you a Question: How came you to think *at the Be-*
at first of doing what you do now? *ginning of*

Hope. Do you mean, How came I at first *their Con-*
to look after the Good of my Soul? *version.*

Chr. Yes, that is my Meaning?

Hope. I continued a great while in the
Delight of those Things which were seen
and sold at our Fair; Things which I believe
now would have, had I continued in them
still,

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still drowned me in Perdition and Destruction.

Chr. What Things are they?

Hope. All the *Treasures*, and *Riches* of the World. Also I delighted much in *Rioting*, *Revelling*, *Drinking*, *Swearing*, *Lying*, *Uncleanness*, *Sabbath-breaking*, and what not, that tend to the destroying of the Soul. But I found at last, by hearing and considering of Things that are Divine, which indeed I heard of you, as also the beloved *Faithful*, that was

Rom. vi. put to Death for his Faith and good Living
21, 22, 23. in *Vanity-Fair*, *That the End of these Things*
Eph. v. 6. are Death, And that for those Things Sake
 the *Wrath of God cometh upon the Children of Disobedience.*

Chr. And did you presently fall under the Power of this Conviction?

Hopeful *Hope.* No, I was not willing presently to
at first know the *Evil* of *Sin*, nor the *Damnation*
shuts his that follows upon the *Confession* of it: But I
Eyes endeavoured, when my Mind at first began to
against the be *shaken* with the *Word*, to *shut mine Eyes*
Light. against the *Light* thereof.

Chr. But what was the Cause of your carrying of it thus at the first *Workings* of God's blessed Spirit unto you?

Reasons a- *Hope.* The Causes were, 1. I was igno-
gainst re- rant that this was the Work of God upon
sisting the me: I never thought that by *Awakening*
Light. from Sin, God at first begins the *Conversion* of a Sinner 2: Sin was very sweet to my Flesh, and I was loth to leave it. 3. I could not tell how to part with my old *Companions*, their *Presence* and *Actions* were so desirable unto me. 4. The *Hours* in which *Conviction* were upon me, were such trouble-
 some

some, and such Heart-affrighting Hours; that I could not bear so much as the Remembrance of them upon my Heart.

Chr. Then it seems sometimes you got Relief of your Trouble?

Hope. Yes, verily, but it would come into my Mind again; and then I would be as bad, nay, worse than I was before.

Chr. Why, what was it that brought your Sins to Mind again?

Hope. Many Things; as,

1. * If I did but meet a good Man in the Street; or, ** When he bad lost his*

2. If I have heard any read in the Bible; *Sense of Sin, what*

3. If mine Head did begin to ach; or, *brought it*

4. If I were told that some of my Neigh- again.

bours were sick; or,

5. If I heard the Bell toll for some that were dead; or,

6. If I thought of Dying myself; or,

7. If I heard that sudden Death happened to others.

8. But especially when I thought with myself, that I must quickly come to Judgment.

Chr. And could you at any Time with Ease get off the Guilt of Sins, when by any of these Ways it came upon you?

Hope. No, not I, for then they got faster hold of my Conscience, and then if I did but think of going back to Sin (tho' my Mind was turned against it) it would be double Torment to me. *When he could no longer shake off his Guilt by sinful*

Chr. And how did you then?

Hope. I thought I must endeavour to mend my Life, or else, thought I, I was sure to be damned. *Courses, he strives to mend.*

Chr.

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Chr. And did you endeavour to mend?

Hope. Yes, and fled from, not only my Sins, but sinful Company too, and betook me to religious Duties, as Praying, Reading, Weeping for Sin, Speaking Truth to my Neighbour, &c. These Things did I, with many others, too much here to relate

Chr. And did you think yourself well then?

Then he thought himself well.

Hope. Yes, for a while, but at the last my Trouble came running upon me again, and that over the Neck of all my Reformation.

Chr. How came that about, since you were now Reformed?

Reformation at last it could not help, and why.

Hope. There were several Thoughts brought it upon me, especially such Sayings as these; *All our Righteousness are as filthy Rags; by the Works of the Law no Man shall be justified: When you have all Things, say, We are unprofitable Servants; with many more such like.*

Isa. lxiv. 6. Gal. ii. 6. Luke xvii. 10.

From whence I began to reason with myself thus: If all my Righteousnesses are as filthy Rags, if by the Deeds of the Law no Man can be justified, and if when we have done All, we are unprofitable, then 'tis but a Folly to think of Heaven by the Law. I further

His being a Debtor by the Law troubled him.

thought thus: If a Man run's a Hundred Pounds in a Shop-keeper's Debt, and after that shall pay for all that he shall fetch, yet if this old Debt stands still in the Book uncross'd, even for that the Shop-keeper may sue him, and cast him into Prison 'till he shall pay the Debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought with myself, I have by my Sin, run a great Way into GOD'S

Book

Book, and that my now reforming will not pay off that Score : Therefore I should fit still under all my present Amendments : But how shall I be freed from that Damnation that I brought myself in Danger of by my former Transgressions ?

Chr. A very good Application ; but pray go on.

Hope. Another Thing that hath troubled *His spying* me ever since my late Amendment is, That *bad Things* if I look narrowly into the best of what I do *in his best* now, I still see Sin, new Sin, mixing itself *Duties* with the best that I do ; so that now I am *troubled* forced to conclude, That notwithstanding my *him.* former fond Conceits of myself and Duties, I have committed Sin enough in one Day to send me to Hell, though my former Life had been faultless.

Chr. And what did you do then ?

Hope. Do ! I could not tell what to do un- *This made* til I broke my Mind to *Faithful*, for he and *him break* I were well acquainted. And he told me, *his Mind* That unless I could obtain the Righteousness to *Faithful*, of a Man that never had sinned, neither my *who told* own, nor all the Righteousness in the World *him the* could save me. *Way to be*

Chr. And did you think he spake true ? *saved.*

Hope. Had he told me so when I was pleased and satisfied with my own Amendments, I had called him Fool for his Pains ; but now since I see my Infirmity, and the Sin which cleaves to my best Performances, I have been forced to be of his Opinion

Chr. But did you think when at first he suggested it to you, that there was such a Man to be found, of whom it might justly be said, *that he never committed Sin.*

Hope.

* *At which* Hope. * I must confess the Words at first *he started* sounded strangely, but after a little more Talk *at present* and Company with him, I had full Conviction about it.

Heb. x. Chr. And did you ask him what Man this
Rom. iv. was, and how you must be justified by him?

Col. 1. Hope. Yes, and he told me, *it was the Lord*

2 Pet. 1. Jesus, that dwells on the Right hand of the

† *A more* Most High : † And thus, said he, ' You must
particular be justified by him, even by trusting to what
Discovery he hath done by himself in the Days of his
of the Way Flesh and Sufferings, when he did hang on
to be saved the Tree. I asked him further, ' How that

Man's Righteousness could be of that Effi-

cacy, as to justify another before GOD

And then he told me, He was the mighty

GOD, and did what he did, and died the

Death also; not for himself, but for me, to

whom his Doings and the Worthiness of

them, should be imputed, if I believed on him

Chr. And did you believe?

† *He doubts* Hope. † I made my Objections against my
of Accepta- believing, for that I thought he was not wil-

tion. ling to save me.

Chr. And what did you do then?

Matt. xi. Hope. He bid me go to him and see: Then

28. I said, *It was a Presumption.* || He said

|| *He is bet-* No, for I was invited to come. Then he

ter instruc- gave me a Book of Jesus his inditing, to en-

ted. courage me the more freely to come, and he

Mat. xxiv. said concerning that Book, *That every Jo*

39. *and Tittle thereof stood firmer than Hea*

Pf. 95. 6. *ven and Earth.* Then I asked him, What

Dan. 7. 16. must do when I came? And he told me,

Jer. xxix. must intreat upon my Knees, with all

12, 13. Heart and Soul, the Father to reveal his

to me. Then I asked him further, How

I mu

must make my Supplication to him: And Ex. 25. 12.
said, Go, and thou shalt find him upon the Lev 16. 2.
mercy seat, where he sits all the Year long, Num. 7. 8.
give Pardon and Forgiveness to them that Heb. 4. 6.

me. I told him, that I knew not what to
when I came. * And he bid me to say * *He is bid*

this Effect: * God be merciful to me a Sin- *to pray.*

ner, and make me to know and believe in
Jesus Christ: for I see, that if his Righte-
ousness had not been, or I have not Faith in
that Righteousness, I am utterly cast away:

Lord, I have heard that thou art a merciful
God, and hath ordained that thy Son Jesus
Christ should be the Saviour of the World.

and, moreover, that thou art willing to be-
low him upon such poor Sinners as I am,
and I am a Sinner indeed) Lord, I take

therefore this Opportunity, and magnify thy *He prays.*

Grace in the Salvation of my Soul, through
thy Son Jesus Christ. *Amen.*

Chr. And did you do as you were bidden?

Hope. Yes, over and over.

Chr. And did the Father reveal the Sex to

Hope. Not at the first, nor second, nor third,

fourth, nor fifth, no, nor at the sixth Time

ther.

Chr. What did you then?

Hope. Why! indeed, I could not tell what

do.

Chr. Had you no Thoughts of leaving off *He thought*

praying? *to leave off*

Hope. Yes, an Hundred times twice told. *praying.*

Chr. And what was the Reason you durst not? *† Durst not*

Hope. † I believ'd that that was true which *leave pray-*

been told me, to wit, That without ing, and

Righteousness of this Christ, all the why.

World

World could not save me; and therefore I thought I with myself, *If I leave off, I die* Heb. ii. 3. *and I can but die at the Throne of Grace.* And withal, this came into my Mind, *If it tarry wait for it, because it will surely come, and will not tarry.* So I continued until the Father shewed me his Son.

Chr. And how was he revealed unto you? Hope. I did not see him with my Body Eph. i. Eyes, but with the Eyes of my Understanding and thus it was: One Day I was very sad, 13, 19 Christ is think sadder than at any one Time of my revealed to Life; and this Sadness was through a free him, and Sight of the Greatness and Vileness of my bow. Sins. And as I was then looking for nothing but Hell, and the everlasting Damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me and saying, *Believe on the Lord Jesus Christ and thou shalt be saved.*

But I replied, *Lord, I am a great, a very great Sinner:* And he answered, *My Grace is sufficient for thee.* Then I said, *But, Lord, what is believing?* And then I saw from the

John vi. Saying, [He that cometh to me shall never hunger, and he that believeth on me shall never thirst] that believing and coming were all one; and he that came, that is, run on in his Heart and Affection after Salvation by Christ, he indeed believed in Christ. Then the Water stood in mine Eyes, and I asked further, *But, Lord, may such a great Sinner as I am, be indeed accepted of Thee, and*

John vi. *saved by thee?* And I heard him say, *And him that cometh to me shall in no wise be cast out.* Then I said, *But how, Lord, may I consider of Thee in my coming to Thee, that*

reformed Faith may be placed right upon thee? Then 1 Tim. i.
 I said, Christ came into the World to save 25.
 sinners: He is the End of the Law for Righte- Rom. x. 4.
 ousness to every one that believes. He died for Heb. vii.
 our Sins, and rose again for our Justification: 24, 25.

He loved us, and washed us from our Sins in
 his Blood. He is the Mediator between God
 and us, he ever liveth to make Intercession for
 us. From all which I gathered, That I must
 look for Righteousness in his Person, and for
 satisfaction for my Sins by his Blood; the
 which he did in Obedience to his Father's
 Law, and in submitting to the Penalty there-
 of, was not for himself, but for him that will
 accept it for his Salvation, and be thankful.
 And now was my Heart full of Joy, mine
 Eyes full of Tears, and my Affections run-
 ning over with Love to the Name, People,
 and Ways of God.

Chr. This was a Revelation of Christ to
 your Soul indeed: But tell me particularly,
 what Effect had this upon your Spirit.

Hope. It made me see that all the World,
 notwithstanding all the Righteousness thereof,
 was in a State of Condemnation. It made me
 see that God the Father, tho' he be just, can
 justly justify the common Sinner: It made me
 greatly ashamed of the Vileness of my former
 Life, and confounded me with the Sense of
 mine own Ignorance; for there never came
 a Thought into my Heart before now, that
 shewed me so the Beauty of Jesus Christ. It
 made me love a Holy Life, and long to do
 something for the Honour and Glory of the
 Lord Jesus: Yes, I thought that had I now a
 Thousand Gallons of Blood in my Body, I
 could spill all for the Sake of the Lord Jesus.

I saw

I saw then in my Dream, that *Hope* looked back and saw *Ignorance*, whom he had left behind, coming after: Look, he to *Christian*, how far yonder *Young* loitareth behind.

Chr. Aye, aye, I see him: He careth not for our Company.

Young Ignorance comes up again. *Hope.* But I tro' it would not have been him, had he kept Pace with us hitherto.

Chr. That's true, but I'll warrant you, he thinketh otherwise.

Their Talk. *Hope.* That I think he doth; but however let us tarry for him. *(So they did.)*

Then *Christian* said to him, Come on, Man: Why stay you so behind?

Ign. I take my Pleasure in walking alone, even more a great deal than in Company, unless I like it better.

Then said *Christian* to *Hopeful* (but softly) Did not I tell you he cared not for our Company? But however, said he, Come up, and let us talk away the Time in this solitary Place. Then directing his Discourse to *Ignorance*, he said, Come, how do you? He stands it between God and your Soul now.

Ignorance. I hope well, for I am always full of good Motions that cometh into my Mind, the Grounds comfort me as I walk.

Chr. What good Motions? Pray tell us thereof.

Ign. Why, I think of God and Heaven.

Chr. So do the Devils and damned Souls.

Ign. But I think of them; and desire them.

Chr. So do many that are never like

Prov. come there. *The Soul of the Sluggard desireth xxviii. 39. and hath nothing.*

Ign. But I think of them, and leave all of them.

The Pilgrim's Progress.

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Cbr. That I doubt not, for to leave all is a very hard Matter; yes, a harder Matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for GOD and Heaven?

Ign. My Heart tells me so.

Cbr. The Wise Man says, *He that trusts in his own Heart is a Fool.* Prov. xlviii. 39.

Ign. This is spoken of an evil Heart, but mine is a good one.

Cbr. But how dost thou prove that?

Ign. It comforts me in Hopes of Heaven.

Cbr. That may be through its Deceitfulness; for a Man's Heart may minister Comfort to him in Hopes of that Thing, for which he has yet no good Ground to hope.

Ign. But my Heart and Life agree together, and therefore my Hope is well grounded.

Cbr. Who told thee that thy Heart and Life agree together?

Ign. My Heart tells me so.

Cbr. Ask my Fellow if I be a Thief: Thy Heart tells thee so! Except the Word of God beareth Witness in this Matter, other Testimony is of no Value.

Ign. But is it not a good Heart that has good Thoughts? And then is not that a good Life that is according to God's Commandments?

Cbr. Tes, that is a good Heart that hath good Thoughts, and that is a good Life that is according to God's Commandments: But it is one Thing indeed to have these, and another Thing only to think so.

Ign. Pray, what count you good Thoughts and a Life according to God's Commandments?

Cbr.

The Pilgrim's Progress.

Chr. There are good Thoughts of divers Kinds, some respecting ourselves, some God, some Christ, and some other Things.

Ign. What be good Thoughts respecting ourselves?

Chr. Such as agree with the Word of God.
Good **Ign.** When do our Thoughts of ourselves
 Thoughts. agree with the Word of God?

Chr. When we pass the same Judgment upon ourselves which the Word passes: To explain myself: The Word of God saith of Persons in a natural Condition, *There is none* Rom. iii. *righteous, there is none that doeth good.* *Gen. vi. 2. saith also, That every Imagination of the Heart of a Man is prone to Evil, and that continually.* And again, *The Imagination of Man's Heart is evil from the Youth.* Now that when we think thus of ourselves, having a Sense thereof, then are our Thoughts good ones, because according to the Word of God.

Ign. I will never believe that my Heart is thus bad.

Chr. Therefore thou never hadst one good Thought concerning thy self in thy Life
 Ps. cxv. 5 But let me go on, As the Word passeth
 Ps. ii. 15. Judgment upon our Ways, and when the
 Rom. iii. Thoughts of our Hearts and Ways agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ign. Make out your Meaning.

Chr. Why, the Word of God saith, *The Man's Ways are crooked Ways, not good, but perverse: It saith, They are naturally out of the good Way, that they have not known.* Now when a Man thus thinketh of his Way

May, when he doth sensibly, and with Heart-Humiliation thus think, than hath he good Thoughts of his own Ways, because his Thoughts now agree with the Judgment of the Word of God.

Ign. What are good Thoughts concerning God?

Cbr. Even (as I have said concerning ourselves) when our Thoughts of God do agree with what the Word saith of him; and that is, when we think of his Being and Attributes as the Word hath taught; of which I cannot now discourse at large; but to speak of him in reference to us; then we have right Thoughts of God, when we think that he knows us better than we know ourselves, and can see Sin in us when and where we can see none in ourselves; when we think he knows our inmost Thoughts, and that our Heart with all its Depths, is always open to his Eyes: Also when we think that all our Righteousness stinks in his Nostrils, and, that therefore he cannot abide to see us stand before him, in any Confidence, even in our best Performances.

Ign. Do you think that I am such a Fool as to think GOD can see no farther than I? Or that I would not come to GOD in the best of my Performances?

Cbr. Why, how do'st thou think in this Matter?

Ign. Why, to be short, I think I must believe in Christ for Justification.

Cbr. How! Think thou must believe in Christ when thou see'st not the need of him? Thou neither see'st thy *original* or *actual* Infirmities, but hast such an Opinion of thyself of what thou doest, as plainly renders

thee to be one that did never see a Necessity of Christ's Personal Righteousness to justify thee before GOD, How then dost thou say I believe in Christ?

Ign. I believe well enough for all that.

Chr. How dost thou believe?

*The Faith
of Ignorance.*

Ign. I believe that Christ died for Sinners, and that I shall be justified before God from the Curse, through his gracious Acceptance of my Obedience to the Laws. *Or thus*, Christ makes my Duties that are religious acceptable to his Father by Virtue of his Merits, and so shall I be justified.

Chr. Let us give an Answer to this Confession of thy Faith. 1. Thou believest with a fantastical Faith, for this Faith is no where described in the Word. 2. Thou believest with a false Faith, because thou takest Justification from the Personal Righteousness of Christ, and appliest it to thy own. 3. This Faith maketh not Christ a Justifier of thy Person, but of thy Actions; and of thy Person for thy Actions sake, which is false. 4. Therefore this Faith is deceitful, even such as will leave thee under Wrath in the Day of God Almighty: For true Justifying Faith puts the Soul (as sensible of its lost Condition by the Law) upon flying for Refuge unto Christ's Righteousness, (which Righteousness of his is not an Act of Grace, by which he maketh for Justification, thy Obedience accepted by God; but this Personal Obedience to the Law, in doing and suffering for us what is required at our Hands) that Righteousness, I say, true Faith, is accepted, under the Skirt of which the Soul being shrouded, and by it presented as spotless before God,

it

it is accepted, and acquits from Condemnation.

Ign. What ! would you have us trust what Christ in his own Person hath done without us ? This Conceit would loosen the Reins of our Lust, and tolerate us to live as we list : For, what Matter how we live, if we may be justified from all by Christ's personal Righteousness, believing.

Chr. Ignorance is thy Name, and as thy Name is, so art thou ; even this thy Answer demonstrateth what I say. *Ignorant* thou art of what *Justifying Righteousness* is, and as *ignorant* how to secure thy Soul through the Faith of it, from the heavy Wrath of GOD. Yea, thou art also *ignorant* of the true Effects of saving Faith in this *Righteousness* of Christ, which is to bow and win over the Heart to GOD in Christ, to love his Name, his Word, Ways, and People, and not as thou *ignorantly* imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven.

Ign. What ! You are a Man for *Revelation* ? I do believe that what both you and all *jangles* the rest of you say about that Matter, is but *with* the Fruits of distracted Brains. Hopeful.

Hope. Why, Man ! Christ is so hid in God from the natural Apprehensions of the Flesh, that he cannot by any Man be savingly known, unless GOD the Father reveals him to him.

Ign. That is your Faith, but not mine ; yet *He speaks* mine, I doubt not, is as good as yours, tho' I *repreach* have not in my Head so many Whimfies. *fully of*

Chr. Give me Leave to put in a Word : *what he* You ought not to speak so slightly of this Mat- *knows not.*

Matt. xi. ter, for this I boldly affirm (even as my good
18. Companion hath done) that no Man can know

1 Cor. i. Jesus Christ but by the *Revelation* of the Fa-
1, 3. ther; yea, and *Faith* too, by which the Soul
Eph i. 18, layeth hold upon Christ. (if it be right) must
19. be wrought by the exceeding Greatness of his
mighty Power; the working of which Faith,

I perceive poor *Ignorance*, thou art ignorant
of: Be awakened then, see thy own Wicked-
ness, and fly to the Lord Jesus, and by his
Righteousness, which is the Righteousness of
GOD (for he himself is GOD) thou shalt be
delivered from Condemnation.

Their Talk Ign You go so fast I cannot keep Pace with
broke up. you; do you go on before, I must stay a while
behind.

Then they said,

*Well, Ignorance, wilt thou yet foolish be,
To slight good Counsel, ten Times given thee?
And if thou yet refuse it, thou shalt know
E'er long the Evil of thy doing so.
Remember, Man, in Time, stop, do not fear,
Good Counsel taken well, saves; therefore hear;
But if thou yet shalt slight it, thou shalt be,
The Loser, Ignorance, I'll warrant thee.*

Then *Christian* addressed himself thus to
his Fellow:

Chr. Well, come my good *Hopeful*, I per-
ceive that thou and I must walk by ourselves

saw in my Dream, that they went on
before, and *Ignorance* came hobbling
after. Then said *Christian* to his Companion,
I am much grieved for this poor Man: 'Twill
certainly go hard with him at last.

Hops. Alas! There are Abundance in our
Town

Town in this Condition, whole Families, yea, whole Streets, and that of Pilgrims too; and if there be so many in our Parts, how many think you must there be in the Place where he was born?

Chr. Indeed, the Word saith, *He hath blinded their Eyes, lest they should see.*

But now we are by ourselves, what do you think of such Men? Have they at no Time, think you, Convictions of Sin, and so consequently fear that their State is dangerous?

Hope. Nay, do you answer that Question yourself, for you are the older Man.

Chr. Then I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such Convictions tend to their Good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the Way of their own Heart.

Hope. I do believe as you say, that Fear *The good Use of* tends much to Mens Good, and makes them right at their beginning to go on Pilgrimage. Fear.

Chr. Without all doubt it doth, if it be right; for so says the Word, *The Fear of the Lord is the Beginning of Wisdom.*

Job.

Pf. cxl. 10.

Prov. xvii.

ch. ix. x.

Right Fear

Hope. How will you describe right Fear?

Chr. True, or right Fear is described by

Three Things:

1. By its Rise. It is caused by saving Conviction for Sin.

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the Soul a great Reverence of God, his Word, and Ways, keeping them tender, and making

it afraid to turn from them, to the Right hand or to the Left, to any thing that may dishonour GOD, break his Peace, grieve the Spirit or cause his Enemy to speak reproachfully.

Hope. Well said, I believe you have said the Truth. Are we now almost gone past the *Inchanted Ground*?

Ch. Why, art thou weary of this Discourse?

Hope. No, verily, but that I would know where we are.

Ch. We have not now above two Miles farther to go thereon. But let us return to our Matter. * Now the Ignorant know not

* *Why ignorant Persons do stifle Con-* our Matter. * Now the Ignorant know not that such Convictions as tend to put them in Fear, are for their Good, and therefore they strive to stifle them.

Hope. How do they strive to stifle them?

† *Particulars.* † *Ch.* 1. They think that those Fears are wrought by the Devil (tho' indeed they are wrought of GOD) and thinking so they resist them, as Things that directly tend to their Overthrow. 2. They also think that these Fears tend to the spoiling of their Faith, where

alas for them, poor Men that they are! they have none at all, and therefore they harden their Hearts against them. 3. They presume they ought not to fear, and therefore in despite of them wax presumptuously confident. 4. They see that these Fears tend to take away from them their pitiful old Self-holiness, and therefore they resist them with all their Might.

Hope. I know something of this myself before I knew myself, it was so with me.

Ch. Well, we will leave at this Time our Neighbour *Ignorance* by himself, and fall upon another profitable Question.

Hope. they

Hope. With all my Heart, but you shall still begin.

Chr. Well then, Did you know about Ten *Talk about* Years ago, one *Temporary* in your Parts, who *one Tem-* was a forward Map in Religion then? *porary,*

Hope. Know him! Yes, he dwelt in *Grace- where he* *left,* a Town about Two Miles from *Honesty, dwells.* and he dwelt next Door to one *Turn-back.*

Chr. Right, he dwelt under the same Roof *He was* with him. Well, that Man was much awak- *towardsly* ened once; I believe that then he had some *once.* Sight of his Sins, and of the Wages that were due thereto.

Hope. I am of your Mind, for (my House not being above Three Miles from him) he would often times come to me, and that with many Tears. Truly, I pitied the Man, and was not altogether without Hope of him; but one may see it is not every one that cries; *Lord! Lord!*

Chr. He told me once, That he was resolved to go on Pilgrimage, as we go now, but all on a sudden he grew acquainted with one *Save-self,* and then he became a Stranger to me.

Hope. Now, since we are talking about him, let us a little enquire into the Reason of the sudden backsliding of him, and such others.

Ch. It may be profitable, but do you begin.

Hope. Well then, there are in my Judgment, Four Reasons for it.

1. Though the Consciences of such Men *Reasons* are awakened, yet their Minds are not *why to-* changed: Therefore when the Power of *towardsly* Guilt weareth away, that which provoketh *ones back-* them to be Religious ceaseth: Wherefore *slide.*

they naturally return to their own Course

again; even as we see the Dog that is sick of what he has eaten, so long as his Sickneſs prevails, he caſts and vomits up all: Not that he doth this of free Mind (if we may ſay a Dog has a Mind) but becauſe it troubleth his Stomach; but now, when his Sickneſs is over, and ſo his Stomach eaſed, his Deſires being not at all alienated from his Vomit, he turns him round about and licks up all; and ſo it is true which is written, *The Dog is turned to his Vomit again.* Thus, I ſay, being both for Heaven, by Virtue only of the Senſe and Fears of the Torments of Hell; as that Senſe of Hell and Fear of Damnation chills and cools, ſo their Deſire for Heaven and Salvation cools alſo. So then it comes to paſs, that when their Guilt and Fear is gone, their Deſires for Heaven and Happineſs die, and they return to their Courſe again.

1 Pet. ii.
22.

Prov. xxix.
25.

2. Another Reason is, They have ſlavish Fears that do over-maſter them; I ſpeak now of the Fears that they have of Men: *For the Fear of Men bringeth a Snare.* So then, tho' they ſeem to be hot for Heaven, ſo long as the Flames of Hell are about their Ears, yet when the Terror is a little over, they betake themſelves to ſecond Thoughts, namely, That 'tis good to be wiſe, and not to run (for they know not what) the Hazard of loſing all, or at leaſt of bringing themſelves into unavoidable and unneceſſary Troubles, and ſo they fall in with the World again.

3. The Shame that attends Religion lies alſo as a Block in their Way; they are proud and haughty, and Religion in their Eye is a low

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low and contemptible: Therefore when they have lost their sense of Hell, and Wrath to come, they return again to their former Course.

4. *Guilt*, and to meditate on Terror, are grievous to them; they like not to see their Misery before they come to it, tho' perhaps the Sight of it first, if they loved that Sight, might make them fly whither the Righteous fly and are safe; but because they do, as I hinted before, even shun the Thoughts of Guilt and Terror; therefore, when once they are rid of their Awakenings about the Terror and Wrath of God, they harden their Hearts gladly, and chuse such Ways as will harden them more and more.

Chr. You are pretty near the Business, for the Bottom of all this is for want of a Change in their Mind and Will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily; but the Bottom of all is, the Fear of the Halter; not that he hath any Detestation of the Offence, as it is evident, because, let but this Man have his Liberty, and he will be a Thief, and so a Rogue still; whereas if his Mind was changed, he would be otherwise.

Hope. Now I have shewed you the Reasons of their going back, do you shew me the Manner thereof.

Chr. So I will willingly.

1. They draw off their Thoughts all that they may, from the Remembrance of God, Death, and the Judgment to come.

I 5.

2. Then

The Pilgrim's Progress.

2. Then they cast off by Degrees, private Duties, and Closet-Prayer, curbing their Lust, Watching, Sorrow for Sin, &c.

3. Then they shun the Company of lively and warm Christians.

4. After that they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick Holes, as we say, in the Coats of some of the Godly, and that devilishly, that they may have a seeming Colour to throw Religion (for the sake of some Infirmities they have espied in them) behind their Backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton Men.

7. Then they give way to carnal and wanton Discourse in secret, and glad are they if they can see such Things in any that are counted dishonest, that they may the more boldly do it through their Example.

8. After this, they begin to play with little Sins openly.

9. And then, being harden'd, they shew themselves as they are. Thus being launched again into the Gulph of Misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own Deceivings.

Now I saw in my Dream, That by this Time the Pilgrims were got over the *Inchanted Ground*, and entering into the Country

* Isa. lxii. of * *Beulah*, whose Air was very sweet and pleasant, the Way lying directly through it, they solaced themselves there for a Season. Yes, here they heard continually, the Singing of the Birds, and saw every Day the

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Flowers appear in the Earth, and heard the Voice of the Turtle in the Land. In this Country the Sun shineth Night and Day; wherefore this was beyond the *Valley of the Shadow of Death*, and also out of the Reach of Giant *Despair*, neither could they from this Place so much as see *Doubting-Castle*. Here they were within Sight of the City they were going to, also here met them some of the Inhabitants thereof: For in this Land the *Shining Ones* commonly walked, because it was upon the Borders of Heaven. In this Land also the Contrast between the Bride and the Bridegroom was renewed: Yea, here, as *the Bridegroom rejoiceth over the Bride, so did their God rejoice over them*. Here they had no Want of Corn or Wine; for in this Place they met Abundance of what they had sought for in their Pilgrimage. Here they heard Voices from out of the City, loud Voices, saying, *Say ye to the Daughter of Zion, Behold thy Salvation cometh! Behold his Reward is with him!* Here all the Inhabitants of the Country called them, *The holy People, the Redeemed of the Lord: And thou shalt be called, sought out, a City not forsaken.*

Angels.

Isa. lxii. 5.

Ver. 8.

Ver. 11.

Ver. 12.

Now as they walked in the Land, they had more rejoicing than in Parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect View thereof; it was built of Pearls and precious Stones; also the Streets thereof were paved with Gold; so that by reason of the natural Glory of the City, and the Reflexion of the Sun-beams upon it, *Christian* with Desire fell sick; *Hopeful* also had a Fit or two of the same Disease: Wherefore, here

lay by it a while, crying out because of their Pangs, *If you see my Beloved, tell him that I am sick of Love.*

But being a little strengthened, and better able to bear their Sicknels, they walked on their Way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens; and their Gates opened into the Highway. Now as they came up to these Places, behold the Gardener stood in the Way, to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered, They are the King's, and are planted here for his own Delight, and also for the Solace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refresh themselves with the Dainties; he also shewed them there the King's Walks and Arbours, where he delighted to be: And here they tarried and slept.

Deut. xxiii
24.

Now I beheld in my Dream, that they talked more in their Sleep at this Time, than ever they did in all their Journey; and being in a Muse thereabout, the Gardener said even to me, Wherefore musest thou at this Matter? It is the Nature of the Fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the Lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But as I said, the Reflexions of the Sun upon the City (for the City was of pure Gold) was so extreamly Glorious, that they could not as yet with open Face behold it, but through an Instrument made for that Purpose. So I saw, that as they went on, there

28.

1 Cor. iii.

18.

met

met them two Men in Raiment that shone like Gold, also their Faces shone as the Light.

These Men asked the Pilgrims, Whence they came? and they told them. They also asked them, Where they had lodged, what Difficulties and Dangers, what Comforts and Pleasures they had met with in the Way? and they told them. Then said the Men that met them, You have but two Difficulties more to meet with, and then you are in the City.

Then *Christian* and his Companion asked the Men to go along with them; so they told them they would: But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together 'till they came within Sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no *not well-* Bridge to go over, and the River was very *come to Na-* deep; at the Sight therefore of this River, *ture, tho'* the Pilgrims were much stunned, but the *by that we* Men that went with them said, You must *pass out of* go through, or you cannot come at the *this World* Gate. *into Glory.*

The Pilgrims began to enquire, If there *1 Cor. i.* was no other Way to the Gate; to which *51, 52.* they answered, Yes, but there hath not any, *Angels lead* save Two, to wit, *Enoch* and *Elijah*, been per- *us out com-* mitted to tread that Path, since the Founda- *fortably* tion of the World, nor shall until the last *through* Trumpet shall sound. The Pilgrims then *Death.* (*specially Christian*) began to despond in their Minds, and looked this Way and that Way, but no Way could be found by them, by the which they might escape the River.

Now



Now, now, look how the Holy Pilgrims ride!
 Clouds are their Chariots, Angels are their Guide!
 Who would not here for Him all Hazards run?
 That thus provides for all his when this World's done.

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The Pilgrim's Progress.

197

Then they asked the Men, If the Waters were all of a Depth? They said, No, yet they could not help them in that Case: For, said they, you shall find it deeper or shallower, as you believe in the KING of the Place.

Then they addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good Friend *Hopeful*, he said, *I sink in deep Waters, the Billows go over my Head, all the Waters go over me. Selah.*

Then said the other, Be of good Chear, my Brother, I feel the Bottom, and it is good.

Then said *Christian*, Ah! my Friend, *The Christian's Sorrows of Death hath compassed me about, Conduct at I shall not see the Land that floweth with the Hour Milk and Honey. And with that a great of Death.*

Darkness and Horror fell upon *Christian*, that he could not see before him. Also he in a great Measure lost his Senses, so that he could neither remember, nor orderly talk of any of those sweet Refreshments that he had met with in the Way of his Pilgrimage. But all the Words that he spake still tended to discover that he had Horror of Mind, and Heart Fears that he should die in that River, and never obtain Entrance in at the Gate. Here also, as they that stood by perceived, he was much in the troublesome Thought of the Sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with Apparitions of Hobgoblins and Evil Spirits; for ever and anon he would intimate so much by Words. *Hopeful* therefore here had much ado to keep his Brother's Head above Water,

yea,

you, sometimes he would be quite gone down, and then e'er a while would rise up half dead. *Hopeful* did also endeavour to comfort him, saying, Brother, I see the Gate, and Men standing by to receive us; but *Christian* would answer, 'Tis you, 'tis you they wait for; you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian*. Ah! Brother, said he, surely if I was right, he would now rise to help me, but for my Sins he hath brought me into the Snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the Wicked, *There is no Bands in their Death, but their Strength is firm, they are not troubled as other Men, neither are they plagued like other Men.* Those Troubles and Distresses that you go through in these Waters, are no Sign that God hath forsaken you, but are sent to try you, whether you will call to Mind that which heretofore you have received of his Goodness, and rely upon him in your Distresses.

Christian Then I saw in my Dream that *Christian* delivered was in a Muse a while, to whom also *Hopeful* added these Words, Be of good Cheer, from his Jesus Christ maketh whole. And with fears in that *Christian* brake out with a loud Voice, Death. that *Christian* brake out with a loud Voice, *Isaiah xl.* Oh! I see him again, and he tells me, *When thou passest through the Waters I will be with thee and through Rivers, they shall not overflow thee.* Then they both took Courage, and the Enemy was after that as still as a Stone, until they were gone over. *Christian* therefore presently found Ground for to stand upon, and so it followed, that the

the rest of the River was but shallow : But thus they got over. Now upon the Bank of the River on the other Side they saw the two Shining Men again, who there waited for them : Wherefore, being come out of the River, they saluted them, saying, We are *Angels* Ministring Spirits sent forth to minister to *wait for* those that shall be Heirs of Salvation. Thus *them so* they went along towards the Gate. Now you *soon as* must note that the City stood on a mighty *they are* high Hill, but the Pilgrims went up the Hill *passed out* with Ease, because they had these two Men *of this* to lead them up by the Arms ; they had like-*World.* wise left their mortal Garments behind them in the River : For tho' they went in with *They have* them, they came out without them. They *put off* therefore went up here with much Agility *Mortality.* and Speed, tho' the Foundation upon which the City was framed, was higher than the Clouds : They therefore went up through the Region of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had two such Glorious Companions to attend them.

The Talk they had with the *Shining Ones* was about the Glory of the Place, who told them, That the Beauty and Glory of it was inexpressible. There, said they, is Mount *Heb. xii.* Zion, the Heavenly *Jerusalem*, the innumera- *22, 23, 24.* ble Company of Angels, and the Spirits of just *Rev. ii. 7,* Men made perfect. You are going now, said *and iii. 4.* they, to the Paradise of GOD, wherein you shall see the *Tree of Life*, and taste of the never-fading Fruits thereof ; and when you come there, you shall have White Robes given you, and your Walk and Talk shall be every Day with the KING, even all the Days of

Rev. xxii. of Eternity. There you shall not see again
7. such Things as you saw when you were in the

Isa. lvii. lower Region upon the Earth; to wit, Sor-
1, 2, and row, Sickness, Affliction, and Death, for the
6, 12. former Things are passed away. You are
going now to *Abraham, Isaac, and Jacob*,
and to the Prophets. Men that GOD hath
taken away from the Evil to come, and are
now resting upon their Beds, each one walk-
ing in his Righteousness.

The Men then asked, What must we do in
the Holy Palace? To whom it was answered,
You must there receive the Comforts of all
your Toil, and have Joy for all your Sorrow;
you must reap what you have sown, even the
Gal. vi. 7. Fruit of all your Prayers and Tears and Suf-
ferings for the King of the Way. In that Place
you shall wear a Crown of Gold, and enjoy
the perpetual Sight and Vision of the HOLY
ONE, for there you shall see Him as He is.

1 John
xxxii.

There also you shall serve Him continual-
ly, with Praise, with Shouting and Thankf-
giving, whom you desire to serve in this
World, tho' with much Difficulty, because
of the Infirmary of your Flesh.

There your Eyes shall be delighted with
seeing, and your Ears with hearing the Voice
of the *Mighty One*.

There you shall enjoy your Friends again,
that are gone thither before you, and there you
shall with Joy receive even every one that fol-
lows into the Holy Place after you. There
also you shall be cloathed with Glory and Ma-
jesty, and put into an Equipage fit to ride out
with the *KING of Glory*. When he shall come
with Sound of Trumpets in the Clouds, as up-
on *the Wings of the Wind*, you shall come with
him,

him ; and when he shall sit upon the Throne 1 Thes. iv. of Judgment, you shall sit by him ; yea and 13, 14, 15. when he shall pass Sentence upon all the Jude xiv. Workers of Iniquity, let them be Angels or Dan vii. Men, you shall also have a Voice in that 9, 10. Judgment, because they were his and your 1 Cor. vi. Enemies. Also when he shall return again 2, 3. to the City, you shall go too, with Sound of Trumpet, and be ever with him.

Now while they were thus drawing towards the Gate, behold the Company of the Heavenly Host came out to meet them ; to whom it was said by the other Two *Shining Ones*, These are the Men that have loved our Lord when they were in the World, and that have left all for his Holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey ; that they may go in and look their Redeemer in the Face with Joy. Then the Heavenly Host gave a Shout, saying, *Blessed are they that* Rev. xix. *are called to the Marriage-Supper of the Lamb.* 9. There came out also at this Time to meet them, several of the King's Trumpeters, cloathed in white and shining Raiment, who, with melodious Noises and loud, made even the Heavens to echo with their Sound. These Trumpeters saluted *Christian* and his Fellow with Ten Thousand Welcomes from the World ; and this they did with Shouting and Sound of Trumpets.

This done, they encompassed them round on every Side, some went before, some behind, and some on the Right-hand, some on the Left, (as 'twere to guard them through the Upper Region) continually sounding as they went, in melodious Noise, in Notes on high :

high; so that the very Sight was to them that could behold it, as if Heaven itself was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon these Trumpeters, even with joyful Sounds, would be mixing their Musick with Looks and Gestures, to signify to *Christian* and his Brother, how welcome they were unto their Company, and with what Gladness they came to meet them: And now were these two Men as it were in Heaven before they came at it, being swallowed up with the Sight of the Angels, and with hearing their melodious Notes. Here also they had the City itself in View, and they thought they heard all the Bells therein to ring, to welcome them thereunto: But above all, the warm and joyful Thoughts that they had about their own dwelling there with such Company, and that for ever and ever: Oh! by what Tongue or Pen can that glorious Joy be expressed! Thus they came up to the Gate.

Now, when they were come up to the Gate, there was written over it in Letters of Gold, Blessed are they that do his Commandments, that they may have a Title to the Tree of Life, and enter in through the Gates into the City.

Then I saw in my Dream that the *Shining Men* bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch*, *Moses*, and *Elias*, to whom it was said, These Pilgrims are come from the City of *Destruction* through the Love they bear to the KING of this Place; then the Pilgrims gave in unto them each Man his Certificate, which they had received in the

the Beginning : those therefore were carried in unto the King, who when he had read them, said, Where are the Men ? To whom it was answered, They are standing without the Gate. The King then commanded to open the Gate, that the righteous Nation, *Is. xxvi. 2.* said he, that keep the Truth, may enter in.

Now I saw in my Dream, that these two Men went in at the Gate, and lo ! as they entered they were transfigured, and they had Raiment put on that shone like Gold. There was also that met 'em with Harps and Crowns, and gave 'em to them, the Harps to praise withal, and the Crowns in Token of Honour: Then I heard in my Dream, that all the Bells in the City rang again for Joy, and that it was said, *Enter ye into the Joy of your Lord. I Rev. v. 13.* I also heard the Men themselves, that they sung with a loud Voice, saying, *Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Now, just as the Gates were opened to let in the Men, I looked after them, and behold the City shone like the Sun, and the Streets also were paved with Gold, and in them walked many Men with Crowns on their Heads, Palms in their Hands, and Golden Harps to sing Praises withal.

There were also of them that had Wings, and they answered one another without Intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that they shut up the Gates, which when I had seen, I wished myself among them.

Now, while I was gazing upon all these Things, I turned my Head to look back, and saw Ignorance coming up the River-side :
but

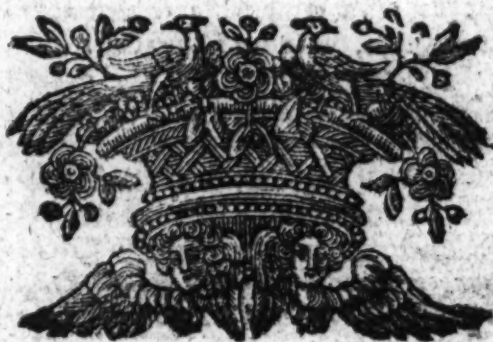
Ignorance but he soon got over, and that without half comes up to the Difficulty which the other two Men met the River, with. For it happen'd there was then in that and Vain-Place one *Vain-Hope*, a Ferry man, that with hope Fer- his Boat helped him over; so he, as the other, ries him I saw, did ascend the Hill to come up to the over. Gate; only he came alone, neither did any Man meet him with the least Encouragement.

When he was come up to the Gate, he looked up to the Writing that was above, and then began to knock, supposing that Entrance should have been quickly administer'd to him: But he was asked by the Man that looked over the Top of the Gate, Whence come you? And, What would you have? He answered, I have eat and drank in the Presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King: So he fumbled in his Bosom for one, and found none. Then said they, You have none; but the Man answered never a Word. So they told the King, but he would not come down to see him, but commanded the *Two Shining Ones* that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance*, and bind him Hand and Foot, and have him away: Then they took him up, and carried him through the Air to the Door that I saw in the Side of the Hill, and put him in there. Then I saw that there was a Way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a DREAM.

The CONCLUSION.

NOW, Reader, I have told my Dream to Thee,
 See if thou can'st Interpret it to Me,
 Or to Thyself, or Neighbours, but take heed
 Of Mis-interpeting; for that instead
 Of doing Good, will but thyself abuse
 By Mis-interpreting, Evil ensues.
 Take heed also That thou be not extream
 In playing with the Outside of my Dream;
 Nor let my Figure or Similitude
 Put thee into a Laughter or a Feud;
 Leave this for Boys and Fools; but as for Thee,
 Do Thou the Substance of my Matter see,
 Put by the Curtains, look within my Vail;
 Turn up my Metaphors, and do not fail;
 Here, if thou seekest them, such Things thou'lt find
 As will be hopeful to an honest Mind.
 That of my Dross thou findest there, be bold
 To throw away, but yet Preserve the Gold.
 That if my Gold be wrapped up in Ore?
 One throws away the Apple for the Core;
 But if Thou shalt cast all away as vain,
 I know not but 'twill make me Dream again.

The E N D.



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